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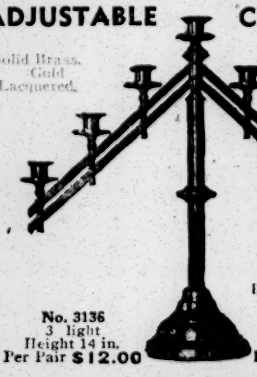

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THE ECCLESIASTICAL REVIEW

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THE CHARISMATIC USE OF BLESSED OIL.

SEATED ONE TWILIGHT, not exactly at the organ, but in its shadow, I was dreamily watching the shuttle of people of all classes and conditions weaving in and out of the church to present themselves and their needs to His Majesty, the Eucharistic King, when I was startled by a low voice whispering in my ear, "I want to buy some oil." Naturally I should have thought this was one of the foolish virgins of the parable wishing to replenish her lamp before it was too late to welcome the bridegroom; again I should have said testily, but in the best manner of an offended pastor, that water not oil should be the speciality of a church dedicated to Our Lady of Lourdes; but unhappily neither of these brilliant thoughts flashed across my dull brain and all I could articulate was that the inquirer was in the wrong pew, nor could I recall at once any vendors of ecclesiastical oil.

On reflexion, however, on recovering "normalcy," I bethought myself of a lurid description of which I had heard, in some recent book of oil-sellers in the Temple, and I was grateful for the knowledge conveyed in the whispered request that many of our people retained great simplicity of faith and forgot the evidence of venality in their desire to secure for a price some promised spiritual benefit. Further reflexion on the oil question and consultation of learned tomes made out a *prima facie* case for the reverend purveyors of oil, even though their rival publicity appeals were somewhat disconcerting. For it would appear that the faithful in their desire to use blessed oil for other than sacramental purposes were simply following ancient

custom, and custom approved by the Church even to-day in various parts of the world.

Charismatic healing by means of oil was not limited to the priests by Tertullian. Aphrates, born in Persia A.D. 336, extolling the power of oil in the Christian religion writes of it as the token "of the sacrament of life by which Christians (in Baptism), priests (in ordination) *Kings* and *prophets* are made perfect. It (oil) illuminates darkness (in Confirmation, in the East called *photismos*), anoints the sick, and by its secret sacrament restores penitents." [1]

It is evident from the inclusion of kings and prophets that non-sacramental anointings are included in this enumeration. We are familiar with the magnificent ceremony of the coronation of the French kings and have been thrilled when, standing in the great nave of St. Remi and of the cathedral at Rheims, we have heard in imagination ringing in our ears through the mist of ages the clash of horses' hoofs and the proud champing of bits and chains as the magnificently caparisoned knights and steeds carried the holy oil from one splendid fane to the other still more splendid, or recalled the magnificent scene at which Joan of Arc assisted to witness the anointing of the king whom she had made.

It is certain that for five hundred years the use of blessed oil as a sacramental, apart altogether from the sacrament of Unction, obtained in many places. "This", remarks Fr. Arendzen,[2] "is parallel to the use of Holy Water or even of Baptismal Water, consecrated on Holy Saturday, as a sacramental, independently of Baptism itself. It was customary for the faithful during Mass to offer and for the priests to bless oil, which the faithful then took home with them and used either as a drink or a liniment in case of illness, with pious trust in the prayers of the Church for those who used it in faith and reverence. It seems also that locally and for a time even oil consecrated for Extreme Unction was allowed so to be used by the faithful, obviously on the understanding that, unless it were used officially by the priests of the Church with the proper

[1] The references are (a) to the excellent treatise on *Extreme Unction* by the Rev. I. P. Arendzen, Ph.D., D.D., M.A., and to the *Bible Dictionaries* (sub voce) of Vigouroux and Hastings, *The Catholic Encyclopedia*, and Newman's *Apologia*.

[2] *Op. cit.*

prayers for the administration of the sacrament referred to by St. James, it was no sacrament but only a sacramental for private use". Pope Innocent I (A.D. 416) speaks of "the holy oil which, blessed by the bishop, not only priests but all Christians may use for anointing themselves and theirs when in need."[3] He is evidently speaking here of the oil blessed for Extreme Unction and to be used by the faithful only.

The lives of the saints record many instances showing the distinction between oil used as a sacrament and as a charisma. We shall speak later of a most remarkable oil in connexion with one saint. But the case of St. Hypatius (A.D. 446) illustrates clearly the difference. Before he was ordained he used to perform miracles of healing by anointing the sick with consecrated oil. But he knew of another unction which only priests could perform. When there was need of such unction he informed the priest-abbot, who performed the unction with the consecrated oil. Evidently the priest could do something beyond the power of a lay monk.

Superstitious uses of the charismatic unction naturally appeared. Undoubtedly it was to the pecuniary interest of unscrupulous lay monks or even of reputedly holy people to persuade the ignorant to accept their ministrations rather than those of the clergy. We may recall the scandals hinted at in the Catholic Epistles, but the Church was never compromised. Isaac of Antioch, a bishop who died A.D. 460, thus rebukes foolish women who for the unction prefer a wandering unknown monk to the proper priest of the circuit: "Woman, give thy alms to the recluse, but receive the unction from thy priest; but let thy oil be that of the Apostles. . . They neglect the oil of the Apostles and Martyrs who have suffered for the truth and the oil of fraud glistens on the face of perverted women." Evidently there was then not only keen competition but dubious practice, recalling the alluring, provocative and challenging advertisements of rival "shrines" with their wonder-working wares that stare at us so often from the columns of our religious press or deface or mar the beauty of the countryside along so many public highways.

To sharpen the distinction between the public, official, sacramental use of oil by the priest and its private use by the faith-

[3] *Ibidem.*

ful, distinct formulas of blessing came into use. That for devout but non-sacramental use was widesperad and for a time almost universal. St. John Chrysostom preaching at Antioch could allude to the many cures wrought by the application of the oil from the lamps used in churches.

This devout use of holy oil and especially by saints in the working of miraculous cures have led many non-Catholics into the belief that the sacrament of Extreme Unction is a late emergence in the Catholic Church and therefore to be regarded, as is Benediction by so many Anglicans, as " Roman, recent and wrong ". The truth is that sacrament and sacramental existed side by side from the beginning.

It is interesting to note how serious abuses crept into the administration of the indubitable sacramental unction. These account for the special hatred and contempt of the Albigenses for the sacrament. " The clergy—for several priests were then often engaged in conferring it, either together or on consecutive days — insisted on payment for their services and made the reception of it a burden for the poor." [4] This led to the practice in the West of having only one priest administer it.

Interesting, too, is it to note that while the Reformers unanimously rejected this Sacrament, their followers of to-day in England at least are endeavoring to reintroduce it, not, indeed, as a sacrament but as a healing.

Thus far an excellent *prima facie* case is made out for the zealous ecclesiastical purveyors of oil blessed in the name of certain saints. Formulas abound in *Rituale Romanum* for the blessing of waters under the patronage of this or that saint. Perhaps similar formulas exist for the blessing of oils. But just here a difficulty arises and it is a serious one. Unquestionably when the *Rituale* sanctions a blessing of water it assumes that real water is the object of the blessing. When it blesses oil it understands oil in one sense and in one sense only. A thorough search of ecclesiastical dictionaries and authorities on the ritual reveals the fact that in the mind of the Church oil means " olive oil ". We know how meticulously the Church insists on olive oil in the sanctuary lamps and how she commands a return to olive oil when, as in the World War, she permitted the use of

[4] *Ibidem.*

vegetable oils and even electric bulbs as long as an emergency necessitated such relaxation. It is unlikely, then, that the Church thinks of any oil other than olive oil blessed for charismatic uses. Doubtless it is cheaper to deal with one company after another as better prices are quoted for one make or other of mineral oil, so abundant in our markets. But the question must naturally arise: Is it consonant with the mind of the Church to attach a blessing to any oil other than that in all her sacred literature she has regarded as oil, namely, the rather expensive product of the pressing of the olives. This fact may afford an explanation of the meagre results in the line of healing effected by the use of these increasingly multitudinous "holy oils", although there cannot be the least doubt that the sincere faith and genuine piety of those who are perhaps deluded into purchasing such oils are abundantly rewarded by God.

Interesting by-questions arise in the study of oil in religion. Recently attention has been attracted to a statue of Our Lady in a church at a place called Brewer in England. In the awful penal days of the recusants it was preserved in a hidden chapel of an English Catholic gentleman. The chapel had been part of a Cistercian monastery. For a long time it escaped the notice of Cromwell's pursuivants. But finally it was discovered and the whole establishment was set on fire and destroyed. When the troops had left the scene the Catholics crept back to survey and search the smouldering ruins. They found naught left but this statue of wood. It had evidently been slashed in several places by the sword of some vandal. Brought to a place of safety, it showed the marks of the sword and strangely enough ever since there has exuded a kind of oil or gum from these cuts.

The *Catholic Encyclopedia* [5] introduces us to a new form of the use of oil in the early Church under the general caption Oil of Saints or Manna Oil of Saints. This it seems was an oily substance which is said to have flowed or still flows from the relics or burialplaces of certain saints; sometimes the oil in the lamps that burn before their shrines; also the water that flows from the wells near their burialplaces; or the oil and the water which have in some way come in contact with their relics. These oils are or have been used by the faithful, with the belief

[5] Vol. XI, p. 228 sq.

that they will cure bodily and spiritual ailments, not through any intrinsic power of their own, but through the intercession of the saints with whom the oils have some relation.

In the days of St. Paulinus of Nola (d. 431), the *Catholic Encyclopedia* goes on to tell us, the custom prevailed of pouring oil over the relics or reliquaries of martyrs and then gathering it in vases, or on sponges or pieces of cloth. This oil, *oleum martyris*, was distributed among the faithful as a remedy for sickness. Later on this custom was extended to the relics of Saints who did not suffer martyrdom, as St. Martin of Tours. Unhappily the early ecclesiastical writers do not state by the agency of what oils the miracles cited were wrought. Thus St. Augustine [6] mentions that a dead man was brought to life by the agency of the oil of St. Stephen: but he does not identify the saint further.

In the early part of this present century (1905-8) thousands of little flasks were excavated in the northern parts of the Libyan deserts at a site which was the burialplace of the Libyan martyr Menas and which during the fifth and probably the sixth century was one of the most famous places of pilgrimage in the whole Christian world. Similar flasks had been well known to archeologists and had been found not only in Africa, but in Spain, Italy, Dalmatia, France and Russia, evidently brought by pilgrims from the shrine of Menas. Up till the excavations of this century it was thought that these flasks contained oil from the lamps burned at the tomb of the martyr. But the inscriptions on these recently unearthed flasks show that probably their content was water from a holy well near the shrine, given as a souvenir to the pilgrims.

The oil of St. Nicholas of Myra is the fluid which emanates from his relics at Bari, Italy. It is said to have flowed from his relics while still at Myra. Astounding cures result from its use even to this day.

St. Gregory of Tours testifies that a certain substance like flour emanated from the Sepulchre or St. John the Evangelist; and also that from the Sepulchre of the Apostle St. Andrew at Patrae emanated manna in the form of flour and fragrant oil. At least twenty-seven other saints are enumerated in the *Catholic Encyclopedia* list from whose relics or sepulchres oil is

[6] *De Civitate Dei*, XXII.

said to have flowed at certain times. It would be interesting, if one had the time, to search their lives in the *Acta Sanctorum* for specific details. It is sufficient for our purpose, however, to point out that " oil " as a charisma has a wide extension and while it does not exactly embrace mineral oil, which is of recent discovery, it yet covers the practice of trusting in the intercession of saints and martyrs to procure healing for bodily ailments.

But from several points of view the most interesting as well as the most famous " oil of the saints " is that of St. Walburga. To quote again from the *Catholic Encyclopedia:* " It flows from the stone slab and the surrounding metal plate on which rest the relics of St. Walburga in her church in Eichstadt in Bavaria.[7] Though the origin of the fluid is probably due to natural causes, the fact that it came in contact with the relics of the saint justifies the practice of using it as a remedy against diseases of the body and the soul. Mention of the oil of St. Walburga is made as early as the ninth century." Thus far the *Encyclopedia.* Let me add the testimony of Butler's *Lives* as edited by the hawk-eyed Father Thurston. " Her fame (St. Walburga's) has been spread throughout Europe from very early times by the so-called miraculous oil—an aromatic watery fluid, perhaps possessed of natural medicinal properties, which flows through an opening in the rock on which rest her relics. Great cures have been ascribed to it even down to the present day. In art she is represented as a Benedictine abbess, and she generally carries a flask of oil " (Feb. p. 339).

To us, however, the great interest in the oil of St. Walburga lies in the magnificent defence of it by John Henry Newman against the slurring accusation of Charles Kingsley. It will be found in the *Apologia.*[8] I would call particular attention to this reference because in the 1864 edition[9] the account differs in some interesting points. The first and most important is that Dr. Newman begins his reply to Kingsley by asking this question: " Now will it be believed that the writer (Kingsley) *suppresses* the fact that the miracles of St. Walburga are treated

[7] The fluid is caught in a silver cup, placed beneath the slab for that purpose, and is distributed among the faithful in small phials by the Sisters of St. Benedict, to whom the church belongs. A chemical analysis has shown that the fluid contains nothing but the ingredients of water.

[8] Longmans, Green, Reader & Dyer Ed. 1881, p. 300.

[9] Longmans, Green, Roberts and Green.

by the author of her Life as *mythical? Yet this is the tone of the whole composition.*" (Italics mine.)

I make no apology for copying verbatim Newman's reply to Kinglsey's charge. It really is a wonderful plea for our contemporary apostles of the charismatic cult.

As to St. Walburga, though I have no intention at all of denying that numerous miracles have been wrought by her intercession, still, neither the Author of her Life, nor I, the Editor, felt that we had grounds for binding ourselves to the belief of certain alleged miracles in particular. I made, however, one exception; it was the medicinal oil which flows from her relics. Now as to the *verisimilitude*, the *miraculousness*, and the fact, of this medicinal oil.

1. The *verisimilitude*. It is plain there is nothing extravagant in this report of her relics having a supernatural virtue; and for this reason, because there are such instances in Scripture, and Scripture cannot be extravagant. For instance, a man was restored to life by touching the relics of the Prophet Eliseus. The sacred text runs thus: "And Elisha died, and they buried him. And the bands of the Boabites invaded the land at the coming in of the year. And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha. And, when the man was let down, *and touched the bones of Elisha, he revived*, and stood upon his feet." Again, in the case of an inanimate substance, which had touched a living saint: "And God wrought *special miracles* by the hands of Paul; so that *from his body* were brought unto the sick *handkerchiefs or aprons*, and *the diseases departed from them*." And again in the case of a pool: "An *Angel went down* at a certain season into the pool, and troubled the water; whosoever then first, after the troubling of the water, stepped in, *was made whole of whatsoever disease* he had." 2 Kings (4 Kings); XIII: 20, 21; Acts XIX: 11, 12; John V: 4. Therefore there is nothing *extravagant* in the *character* of the miracle.

2. Next, the *matter of fact: is* there an oil flowing from St. Walburga's tomb, which is medicinal? To this question I confined myself in my Preface. Of the accounts of medieval miracles, I said that there was no *extravagance* in their *general character*, but I could not affirm that there was always *evidence* for them. I could not simply accept them as *facts*, but I could not reject them in their *nature;*—they *might* be true, for they were not impossible; but they were *not proved* to be true, because there was not trustworthy testimony. However, as to St. Walburga, I repeat, I made *one* exception, the fact of the medicinal oil, since for that miracle there was distinct

and successive testimony. And then I went on to give a chain of witnesses. It was my duty to state what those witnesses said in their very words; so I gave the testimonies in full, tracing them from the saint's death. I said, "She is one of the principal saints of her age and country." Then I quoted Basnage, a Protestant, who says, "Six writers are extant, who have employed themselves in relating the deeds or miracles of Walburga." Then I said that her "renown was not the mere natural *growth* of ages, but begins with the very century of the saint's death." Then I observed that only two miracles seem to have been "distinctly reported of her as occurring in her lifetime; and they were handed down apparently by tradition." Also, that such miracles are said to have commenced about A.D. 777. Then I spoke of the medicinal oil as having testimony to it in 893, in 1306, after 1450, in 1615, and in 1620. Also, I said that Mabillon seems not to have believed some of her miracles; and that the earliest witness had got into trouble with his bishop. And so I left the matter, as a question to be decided by evidence, not deciding anything myself.

What was the harm of all this? But my Critic muddled it together in a most extraordinary manner, and I am far from sure that he knew himself the definite categorical charge which he intended it to convey against me. One of his remarks is, "What has become of the holy oil for the last 240 years, Dr. Newman does not say," p. 25. Of course I did not, because I did not know; I gave the evidence as I found it; he assumes that I had a point to prove, and then asks why I did not make the evidence larger than it was.

I can tell him more about it now: the oil still flows; I have had some of it in my possession; it is medicinal still. This leads to the third head.

3. Its *miraculousness*. On this point, since I have been in the Catholic Church, I have found there is a difference of opinion. Some persons consider that the oil is the natural produce of the rock, and has ever flowed from it; others, that by a divine gift it flows from the relics; and others, allowing that it now comes naturally from the rocks, are disposed to hold that it was in its origin miraculous, as was the virtue of the pool of Bethsaida.

This point must be settled of course before the virtue of the oil can be ascribed to the sanctity of St. Walburga; for myself, I neither have, nor ever have had, the means of going into the question; but I will take the opportunity of its having come before me, to make one or two remarks, supplemental of what I have said on other occasions.[10]

New York City. JOSEPH H. MCMAHON.

[10] Kingsley's attack was not only on the Lives of the English Saints edited by Newman as an Anglican but especially on the Preface contributed by him to the Life of St. Walburga. The whole controversy forms one of the most fascinating parts of that glorious monument, the *Apologia*.

THE LEGEND OF THE ROSES.

I.

A PREVIOUS PAPER [1] ("St. Elizabeth and the Roses") endeavored to correct the popular ascription of the legend to St. Elizabeth of Hungary. This popular ascription is so widely based in literature and in art that even clerics, who have been reading the Roman Breviary as a duty of daily occurrence, are apt to utter it when asked about the saint to whom it refers, although the Breviary directly refers it to St. Elizabeth of Portugal.

Meanwhile, of course, the sanction thus given to the roses-story does not authenticate it. In spite of its wide prominence in literature and in art, the legend is not even mentioned in Alban Butler's Lives of the Saints, perhaps because of the two opposed ascriptions (whose merits he may not have wished to discuss), or (more probably) because he considered the story as a mere legend hopelessly interwoven with the lives of other saints, as well as improbable on other grounds. My previous paper mentioned its ascription to St. Roseline and to St. Germaine Cousin as well as to the two St. Elizabeths. But it found currency in still other forms. Instead of bread being turned into flowers, there was the opposite story of flowers being turned into bread. Then, too, we have legends of the blood of St. Lucian turned into roses; of brambles and thorns, which had drawn blood from St. Benedict, converted into roses by St. Francis—and so on. Greek literature and Hebrew and Moslem tradition had fancies about wondrous roses.

We shall accordingly not be surprised that Alban Butler passed the roses-story over in silence and that the new edition of his great work, under the general editorship of Father Thurston, similarly does not mention the roses when treating of the Saint of Portugal, in spite of the Breviary Lessons for 8 July. But the new edition also omits the story of the page and the oven which Alban Butler told *in extenso* in his biography of the Saint of Portugal. And Donald Attwater gives his reason for omitting the story from the new edition: "The story (told by Butler in company with many others) of the page and oven is

[1] Cf. Eccl. Review, July, 1935.

a mere fiction which can be traced back to the folk-lore of ancient India. . . It is only in 1562 that we find it Christianized and told in connexion with St. Elizabeth." Perhaps the reason why Butler gave it so much prominence is hinted at in his declaration that, not long after this occurrence, King Diniz was converted from immorality to a good life. Still, the story of the coins changed into roses by his saintly wife could just as well have fitted into a reason for the King's conversion—and Butler omitted this story, which could have been briefly told, in favor of a lengthier legendary story belonging to ancient India, which had received a Christianized version only many years after the death of the Saint of Portugal.

II.

When we read the Fifth Lesson of 8 July in the Breviary, we are not called upon to pin our faith to its authenticity in respect of the miracle of the roses. The miracle is narrated in one short sentence: "Pecunias distribuendas, ut regem laterent, hiberno tempore in rosas convertit." The Marquess of Bute, in his translation of the Roman Breviary, renders the sentence thus: "One winter-time when she was giving some money to the poor, and was fain her husband should not see her alms, the coins changed into roses." Dom Britt, in *The Hymns of the Breviary and Missal,* translates thus: "In the depth of winter she changed the money she was going to distribute to the poor into roses to conceal it from the king."

I greatly prefer Dom Britt's translation to that of the Marquess of Bute. The Breviary says, quite flatly, that the Saint *changed* (active voice) the coins into roses. Dom Britt renders *convertit* in such wise that the Saint is plainly indicated as the subject, and the money as the object, of the verb. She changed the money into roses. Bute makes "coins" the subject of the intransitive verb *changed.* The coins somehow "changed" into roses.

The matter of a literal translation assumes, I think, great importance when we are to consider the charge of a certain writer in one of our American monthly magazines. His article appeared some years ago, and I have been unable to learn its date. But an editorial in one of our Catholic weeklies com-

mented on the article at the time, and left on my mind the impression that the Church was accused of holding the view that a lie was permissible when it was told in favor of a charitable object, as witness the legend of St. Elizabeth of Portugal and the roses. I am inclined to surmise that the writer of the article had read Bute's translation of the Roman Breviary instead of the Breviary itself. There is a real, indeed a fundamental, difference between the Latin text and Bute's rendering of it. This difference resides in the active voice of *convertit* as distinguished from the neuter voice of *changed* (" the coins *changed* into roses "). This apparently slight difference can be made a fair defence against the writer's charge that the Church sanctioned a lie in the case of the Saint of Portugal.

First of all, it is necessary to distinguish the Saint of Portugal from the other saints to whom the legend has been popularly attributed, in order to get down to a satisfactory basis for considering this matter of a " lie ". The Reverend Dr. Brewer, in his *Dictionary of Miracles*, gives us the legend of St. Roseline and the Roses and comments thereupon: " This is a mere repetition of the tale told of Elizabeth of Hungary (1207-1231) a few years previously. Both are open to the same grave objections. Rosaline knew she was doing wrong, because she told a lie to cover her wrong-doing. That the lie was covered by a ' miracle ' did not alter its character, though it induced the father to condone the offence." Here the " lie " stares us in the face. But Brewer next gives us the legend of the Saint of Hungary and the Roses as told by Montalembert, and feels called upon to quote at great length from the (*fictional*) work which he entitles the *Schönberg-Cotta Family*, in which the " lie " again appears. It is desirable to emphasize the fact that this so-called " Chronicles of the Schönberg-Cotta Family " is a bit of fiction written by Mrs. Elizabeth Charles, born in Devonshire, England, " author of numerous and very popular works intended to popularise the history . . . of Luther and his times; of Wesley and his work . . ." (Julian, *Dict. of Hymnology*, 2nd ed.). The American edition of the " Chronicles " does not tell us the name of the author—and probably the English edition did not give her name. A careless reader might easily be misled into thinking that the " Chronicles " were really

chronicles instead of modern fiction. I think this work became popular with our separated brethren and thus spread far and wide among them the legend of the Saint of Hungary and the Roses, and for this reason Dr. Brewer's excerpt or condensation is worth repeating here:

Practical Application of St. Elizabeth's example. In the *Schönberg-Cotta Family* Elsè tells us they had a picture of St. Elizabeth and the roses, of which all the children were very fond, because the landgravine was their neighbor. She lived in the old castle of Wartburg, "not above three hundred years ago," and often walked through the streets of Eisenach, where the Schönberg-Cotta family lived. She says: "There is one thing in St. Elizabeth's history which once brought Fritz and me into great trouble and perplexity. When we were little children, our grandmother told us about the holy landgravine emptying her husband's larder to feed the poor. Now, we thought what was right for the saint must certainly be right for us; so we resolved to imitate St. Elizabeth. There was in the next street a poor old woman, with a great many orphan grandchildren, and her we determined to help, like St. Elizabeth. Christmas Eve was close at hand, and for a rarity there were some meat and apple-pies in our store-room. We crept into the room in twilight, as St. Elizabeth did, and I filled my pinafore with the pies, meat, and cakes, and stole out to give our booty to the old woman. Next morning was Christmas Day, and the larder was empty. There was no Christmas dinner. The younger children cried, mother looked distressed, and father was very angry. He thought it was the cat or else rats, but our grandmother said very quietly, "I never heard of cats and rats eating pie-dishes." Fritz and I looked at each other, and began to fancy we had somehow done wrong, when little Christopher said, "I saw Fritz and Elsè carry away the pies last night." "Elsè, Fritz," said our father, "what does this mean?" I would have confessed, but remembering the answer of St. Elizabeth, replied, "No, Christopher, they were not pies, but roses." "Roses," said mother very gravely, "at Christmas?" I hoped the pies would reappear, but they did not, and everything went against us. "Fritz," said father, "tell the truth, or I shall flog you soundly." This was different to the legend, but I instantly cried out, "It is my fault, father; we took the things to the poor woman in the next street." "Then you are no better than thieves," said father, "and shall have no dinner for your pains. As for you, Elsè, go to your room at once, for telling a lie." All this was very different to the history of St. Elizabeth. While I sat shivering in my room, aunt Ursula entered. She had divined in a moment the mistake, and said,

laughing, "My poor Elsè, you are too young yet awhile to imitate our patron saint. What may do for St. Elizabeth will not do for you, any more than it will do for me to wander to Rome with eleven thousand young ladies, like my namesake." Ever after I understood it was not for us to follow the example of the saints, but to try and keep the ten commandments. And yet to think that St. Elizabeth, a real canonized saint, whose picture is over the altar of our church, whose bones are laid up in reliquaries—I could not make it out, and concluded it must be because she had lived three hundred years ago, and that if I had lived in those times it would have been all right." —*Elsè's Story*, ch. i." [2]

Curiously, Dr. Brewer was obviously unaware of the ascription of the legend to St. Elizabeth of Portugal. And this is the fairly important point to consider next. At present, we are interested only in the legend as summarized in the Breviary

[2] The account given in *Chronicles of the Schönberg-Cotta Family by Two of Themselves* (New York, 1863, pp. 22-24) is longer. Brewer may have condensed it or may have used a different text. The New York edition tells the reader that the work is "fictitious". It is not a true Diary or Chronicle. It is a bit of fiction designed to ridicule subtly the Catholic faith and practice. Anyone who is not familiar with the work or who is unaware of its fictional character might easily be misled, by Dr. Brewer's title ("Practical application of St. Elizabeth's example"), to suppose that "Elsè's Story" represented an actual occurrence. If it was (as indeed it was) pure fiction, it could not constitute a "practical application of St. Elizabeth's example". Brewer (if he knew that the work was pure fiction, albeit based on the view of the "Reformation" entertained by the authoress of the "Chronicle") could have informed his readers of the fictional character of the work which furnished him with his "practical application". Otherwise, Brewer himself might be placed under the suspicion of a practical deception of his readers. The work is intended to be a justification and rhapsodical eulogy of Luther under the form of a contemporary Chronicle or Diary of a family (the Schönberg-Cotta Family) acquainted with Luther. Among other remarkable things it tells of his wonderful discovery of "a Latin Bible, which he had never seen before in his life", in the university library: "He marvelled greatly to see so much more in it than in the Evangelia read in the churches, or in the Collection of Homilies." In his *The Dark Ages*, the Anglican clergyman and noted archivist, S. R. Maitland, makes great sport of Luther's Discovery of the Bible as narrated by Milner and by D'Aubigné. "Is it not odd," he wrote, "that Luther had not by some chance or other heard of the Psalms? But there is no use in criticising such nonsense. Such it must appear to every moderately informed reader, but he will not appreciate its absurdity until he is informed that on the same page [of D'Aubigne's *History of the Great Reformation*] this precious historian has informed his readers that in the course of the two preceding years Luther 'had applied himself to learn the philosophy of the middle ages in the writings of Occam, Scot, Bonaventure, and Thomas Aquinas'—and of course none of those poor creatures knew anything about the Bible." Maitland had thus "shown up" the value of D'Aubigné as a historian some years before C. K. Adams, President of Cornell University, noted (in his *Manual of Historical Literature*) concerning D'Aubigné's History, that "it is probably more used by Protestant readers than all other histories of the Reformation combined". We shall therefore not marvel at current Protestant misapprehensions of Catholicity.

Lesson for 8 July, dealing with the Saint of Portugal, and not with any other saint. In order to answer the attack made by the writer in the monthly magazine, it is desirable to stick closely to the text of the Breviary. This is the only account that can be styled " official," the others being told differently of other saints.

In the Breviary account, given in a single short sentence, we find the Saint of Portugal changing the coins into roses in order to hide her almsgiving from her husband. Having thus changed them—(not, of course, by her own power)—she did not " lie " when she said, in reply to her husband's question, that what she *now* held in the folds of her dress was " roses ". She simply told the truth and shamed the devil. I do not, therefore, strongly admire the translation of Bute as quoted above. His translation of the active voice of *convertit* into a neuter sense seems to leave the Saint open to the suspicion, at least, of uttering a " lie ".

I have called the Breviary statement " official ". There is nothing " infallible " about it. However, it might also be considered as doubly official, since Pope Urban VIII wrote the whole Office of St. Elizabeth of Portugal. He was apparently greatly interested in the Saint of Portugal.[3] The important thing is, however, that he seems to have consciously altered the verbs *cernuntur* and *vertuntur* (found in the *Relatio* and in its marginal notation) from passive voice to active voice. This change would mean a great deal in the present argument. It would appear to indicate, in the Pope's mind, that the Saint was aware of a providential assistance which enabled her both to *know* and to *say* that she was now carrying, not alms, but roses. One instant's inspiration could have made her aware that the silent uplifting of her heart to God asking for the power to transmute the coins into roses had been favorably answered by God, the Lover of Charity.

The question at issue here is not, however, whether the Saint was conscious of such a miraculous help vouchsafed her in answer to a silent prayer. It may be that in what was to her

[3] The Pope's interest seems to be illustrated by a comment of Daniel's in his *Thesaurus Hymnologicus*, Vol. IV, page 304, in connexion with the two hymns composed by the Pope in honor of the Saint of Portugal: " Auf die canonisation dieser Heiligen bezieht sich auch ein Sonett Urban's VIII (LVI. Lodi di S. Elisabetta Regina.) S. Poesie toscane del Card. Maffeo Barberino etc. . . ."

a terrifying emergency, she may have said " roses " without any leisure for responsible thought on the matter of veracity. It might well seem strange that she could have thought of roses in winter as a plausible reply to the query of King Diniz, if she was full mistress of her thoughts. An impulsive reply such as she made must have been of the most attenuated character in the sphere of morality.

But neither is the question one of historical fact. It may be that the whole story or legend lacks historical fundation. What has been said above on this phase of the question could lead us to doubt the authenticity of the story. We are to consider, not the factual issue, but the attitude of Pope Urban VIII to the legend. If to him the story seemed a fact of history, his supposition of a divine assistance resulting in a miracle is intelligible. Here was no " lie ".

A Protestant reader would probably smile at my argumentation here. But if he has read the Bible diligently and thoughtfully, some of its notable occurrences will perhaps come to his mind.

1. The third chapter of the Acts of the Apostles narrates the instantaneous cure of the cripple who sat at the Beautiful Gate of the temple. He asked Peter and John for an alms, and Peter said: " Silver and gold I have none; but what I have, I give thee. In the name of Jesus Christ of Nazareth, arise, and walk." The cripple leaped up, stood, walked. The whole affair was as casual as the meeting of King Diniz and his wife. In each of these two meetings the request (in one case made by the cripple, in the other case made by King Diniz) was unexpected, and could be provided for only by some interior assurance received from God (in one case, that the cripple would be cured at Peter's word; in the other case, that the alms would be turned into roses). In our prayers to God, we do not depend on the lengthiness of the prayer for success. A single earnest aspiration to " the present Deity " (as the poet Bryant well says in his " Hymn of the City ") does not have to travel through astronomical light-years in order to reach Him who is nearer to us than the air which we breathe, than the heart by which we love, than the will which acts upon our thought. That Charity which is greater than Faith and Hope is especially loved by God

and can compel Him, so to say, to an act that we may style a miracle, but that is to Him, of course, the merest commonplace.

2. An objector may contend that the marvellous power with God which St. Peter exhibited in his instantaneous curing of the cripple should not reasonably be extended to such lesser mortals as the Saint of Portugal. But our Saviour uttered a very remarkable assurance at the Last Supper: " Amen, amen, I say to you, he that believeth in me, the works that I do, he also shall do; and greater than these shall he do " (John, 14: 12). Our separated brethren may discredit "miracles" performed by Catholic saints, because a miracle is a plain attestation of God's intimacy with the soul of a saint. But such an attitude is simply a begging of the question at issue. A miracle is a question of fact. It cannot be denied merely on the score of its effect on our minds, or on our philosophy of religion. Our Lord's promise quoted above is comprehensive. Why should its declaration be questioned? It is not our proper business to set limits to His power or to His use of that power. Our concern is limited to a judicial examination into the facts.

3. In the First Book of Samuel, chapter 16, we read a curious solution of Samuel's difficulty about his mission to Isai the Bethlehemite: " Samuel said: How shall I go? for Saul will hear of it, and he will kill me. And the Lord said: Thou shalt take with thee a calf of the herd, and thou shalt say: I am come to sacrifice to the Lord." Was this direction given to Samuel a compromise with the truth? Samuel's purpose was to interview Isai, and not to offer a sacrifice to the Lord. But God gave him a subsidiary purpose (viz. the sacrifice to the Lord) which could be truly alleged—but withal diplomatically—as a sufficient reply to any questioning by Saul. Could not the same Lord assure to St. Elizabeth a similarly true—but withal a diplomatic—reply to King Diniz? In the second case, the assurance involved a miracle, but miracles are commonplaces to God, albeit wonderful indeed to the eyes of men. With such an instantaneous divine assurance, Elizabeth could reply to Diniz that she had " roses," as truthfully as Samuel could say to Saul that he had come to offer sacrifice to the Lord.

III.

Let us, however, assume that no such assurance was given by God to Elizabeth. Does it follow that the miracle of the roses

must argue that the Church approves of a lie when it is uttered for some " good " end? Even such a " popular " moralist as the ordinary " man in the street " ought to reflect that the " lie " in such an unexpected and very trying emergency would involve rather an attenuated moral culpability because of the suddenness of the king's question and the resulting lack of leisure given for a correct answer. King Diniz, we are told, was an immoral husband as well as a powerful monarch. The reply could easily have been so impulsive, so wholly unpremeditated, as to place the " lie " hardly within the scope of a morally responsible act.

In addition to this consideration, however, one is apt to grow fatigued with the strange insistence on the " literal " truth made by untheological disputants amongst our separated brethren. J. H. Newman was a careful thinker. And he discussed, with admirable patience and learning, the question of " lies " in the Appendix (No. 8) to his *Apologia pro Vita Sua.* He placed no less than seven varieties of opinion among moralists (that is to say, *scientifically* argumentative moralists) concerning the real nature of a lie.[4] It is easy business for a non-scientific " moralist " to uphold the dignity and the duty of always telling the " truth " under whatsoever difficulties, and be content meanwhile to tell the lie (thus strongly reprobated) when the difficult circumstances actually arise: " To these " seven scientifically discussed opinions " must be added the unscientific way of dealing with lies, viz. that on a great or cruel occasion a man cannot help telling a lie, and he would not be a man, did he not tell it, but still it is wrong and he ought not to do it, and he must trust that the sin will be forgiven him, though he goes about to commit it. It is a frailty, and had better not be anticipated, and not thought of again, after it is once over." And Newman hereupon comments: " This view cannot for a moment be defended, but, I suppose, it is very common."

We hear rather too much about the " lie " told by St. Elizabeth. The official account of the transaction — that is, the account given in the Breviary — eliminates all the discussion

[4] In my previous paper (" St. Elizabeth and the Roses ") I quoted from the translation (of the Breviary hymns in honor of the Saint) made by the highly cultured convert, Father Caswall, who had received Anglican Orders in 1839, but who obviously found no reason to complain, with Brewer, of a "lie" involved in a transaction such as that of the Saint and the roses.

about lying, for the reason that the word *convertit* (" she changed ") indicates that, by divine favor, she was able to change the coins into roses before she used the word " roses " in her reply to her husband's question. She therefore told the absolute and unquestionable truth.

If, however, a critic will not admit the divine intervention in favor of the Saint on a certain " great or cruel occasion " (to use the phrase of Newman), we confront some one of the seven scientifically discussed opinions on the real nature of a lie. Which opinion shall we be inclined to select in defence of the Saint's action? Newman brings under scientific investigation three different opinions concerning the reason why, *ex justa causa,* a direct misstatement (which the uninstructed would probably call a " lie ") may be morally permissible. The Greek Fathers (wrote Newman) " thought that, when there was a *justa causa,* an untruth need not be a lie. St. Augustine took another view, though with great misgiving. . .". Much later in his argument, Newman declares: " For myself, I can fancy myself thinking it was allowable in extreme cases for me to lie, but never to equivocate." He did not like the Alphonsian view of mental reservation, and quotes Catholic moralists who would not accept that view.

At this place it may be proper to point out once more that the Rev. Dr. Brewer was obviously unaware of the fact that the Roman Breviary ascribes the miracle of the roses to St. Elizabeth of Portugal and not to the Saint of Hungary. The Breviary account leaves really no room for the charge of a " lie," since that account employs the word *convertit,* and thus declares that the money had been changed by the Saint into roses. On the other hand, the writer in the American monthly magazine who saw in the Saint of Portugal's reply a real lie, had probably not seen the Latin text of the Breviary, but only the translation made by the Marquess of Bute, who renders *convertit* in an intransitive or neuter manner. The present section of my reply has made a mere assumption that would fit into the narrative wrongly (as I think) told of the Saint of Hungary. But since this attribution is the almost universal one made in art and in literature, it may have subtly influenced the mind of the writer and have led him to confuse the two very different narratives. Those who still would declare for the ascription to the Saint of

Hungary might find in Newman's argumentation a defence against the charge of lying clearly indicated in the words both of Dr. Brewer and of the story in the *Chronicles of the Schönberg-Cotta Family*. A similar defence could of course be made for the ascriptions of the story to St. Roseline and to the Blessed Germaine Cousin. In respect of the Saint of Hungary, still another defence could be fairly alleged. But we are not called upon at present to consider it.

IV.

Let us now return to our sheep—in the present case, to the declaration in the Roman Breviary (Fifth Lesson, 8 July). It may be of interest to point out that Pope Urban VIII issued (30 October, 1625) the famous decree forbidding, in the case of persons not as yet beatified, the printing of alleged miracles without indication of their (as yet) not officially authenticated character. It was in that same year of 1625 that he canonized the Saint of Portugal.

Leaving behind us all the hagiological and hagiographical discussion concerning a story that will still remain beautiful whether it be adjudged historical fact or legendary fiction, we may summarize the argument of the present paper. If the narrative is in reality fictional, the fiction does not necessarily imply that the Saint of Portugal was involved in an immoral reply to King Diniz. Neither does the Breviary lesson, which assumes that the narrative was factual, involve any necessary idea that veracity was violated in any way.

We may content ourselves with the beauty of the narrative, whether fact or fancy dictated its phraseology. In any event, while the roses of the Saint have long since withered away into nothingness, their sweet odor still ascends to our spiritual nostrils. They can still woo us to a loving kindness toward the poor, as well as to a worshipful memory of a Queen who is historically known to have been most kindly in her treatment of all sorts of human affliction. And so the roses can still comfort us, even as the " faint rose with fading core " comforted the poet when, in his *Songs of the Summer Night*, he found in that faint rose an exquisite symbol which could lead his thoughts upward to God:

> Woo on, with odor wooing me,
> Faint rose with fading core;
> For God's rose-thought, that blooms in thee,
> Will bloom for evermore.

The Catholic University of America. H. T. Henry.

THE CHURCH AND THE THEATRE.

III.

England.

JUSSERAND in his *Le Theâtre en Angleterre* divides the history of the ancient theatre of England into three periods: the first, he dates a little after the Norman Conquest and extends it to the middle of Elizabeth's reign or to 1583.[1] Only this first division concerns us here. Even with this rigid limitation I can find no ecclesiastical prohibitions which extend beyond 1450. Religious drama before the Norman Conquest was still in its initial stages and hence we find no prohibitions around this time. The prohibition of Cuthbert,[2] quoted in the first article, is obviously not directed toward the *ludos theatrales*. It indicates, however, that even at this date—A.D. 747—religious celebrations were not carried out with full decorum in England. The " character of a tenth-century religious play," [3] which Allen Benham writes of in his *English Literature from Widsith to the Death of Chaucer,* refers to the religious drama as found in the Winchester trope of the year 973. The plays for which the " Ordinances of the Gilds of St. Mary and of the Lord's Prayer " legislated were for productions of a much later period since the Gild was established on 25 January, 1355.[4] The " dramatic performances " touched on by William Fitzstephen, although unmistakably a direct reference to religious plays, may be referred to plays of the late twelfth century. " London," he writes, " instead of theatrical shows and scenic entertainments, has dramatic performances of a more sacred kind, either representations of the miracles which holy confessors have wrought, or of the passions and sufferings in which the constancy of martyrs was signally displayed ".[5]

Whether Douhet had England in mind or not, his remark is significant that " malgré une récherche attentive, nous n'avons

[1] Jusserand, Jules, Paris, 1878, page before the Introduction.

[2] *Concilium Clovesshoviae* II, 747, in England, under Cuthbert, Archbishop of Doroberniae. Labbe, t. XII, col. 400.

[3] Benham, Allen Rogers, *English Literature from Widsith to the Death of Chaucer,* Yale U. Press, 1916, p. 519.

[4] *Ibid.*, p. 233.

[5] *Ibid.*, p. 316.

pu decouvrir, dans les *collections des conciles* aucun canon relatif au théatre, datant du XI^e siècle. Le X^e siècle ne nous en a fourni qu'un seul; et il en a été de même pour le XII^e siècle ".[6] There is one prohibition which seems to have emanated from Canterbury for the year 994. It is another echo of the disorders in churches which were common on the continent. It is a sort of prologue to similar prohibitions which we shall later discover for England. The legislative reform reads: " It is not fitting that we be present at church for any other purpose than out of love for God and for the purpose of prayer. We forbid both disorders and amusements and vain talk, aye, any useless affair to be carried out in these sacred places." It continues on the same note pointing out how indecorous these abuses are.[7]

The Church prohibitions relating to the early religious plays in England are frequent enough to constitute a reasonable parity between the growth of drama in England and on the continent. An occasional prohibition is to be encountered as far as the year 1450, but it is very infrequent. Chambers remarks that such " opposition to the religious drama as can be traced after the thirteenth century came not from the heads of the Church but from its heretics ".[8]

There are a number of ecclesiastical pronouncements which invariably are associated with a consideration of early English drama. These are, first, the opinions of Robert Mannyng; secondly, the circular letter of Bishop Grosseteste of Lincoln; and, thirdly, the disputed interpretation given the decree of Innocent III. These deserve our attention before we take up the conciliar enactments of various synods.

The " Handling Synne " of Robert Mannyng or Robert of Brunne (circa 1288-1338) is a free translation of the " Manuel des Peschiez " of William Waddington, who lived during the reign of Edward I.[9] From his own account we know that Robert Mannyng entered the house of the Gilbertine Canons at Sempringham in 1288 and in 1338 he was living in another priory of his order in Lincolnshire. Pertinent excerpts

[6] Douhet, *Dictionaire des Mystères*, col. 23-24.

[7] *Concilia Magnae Britanniae et Hiberniae*, D. Wilkins, 1737, vol. 1, p. 268.

[8] Chambers, E. K., *The Medieval Stage*, vol. II, p. 102.

[9] See article on Mannyng, Robert, etc., by F. F. Urquhart, in *Cath. Ency.*, vol. IX, p. 608.

of this work are: " He (the clerk in orders) may not, according to the decree, act nor see miracles (i.e. miracle plays); for if you take up miracles, they are sinful gatherings and sights." " In the church, however, he may reasonably play the resurrection — that is to say, how God rose, how the human and the divine struggled powerfully in that incident—in order to make men truly believe that He rose with flesh and blood. And he may play without jeopardy how God was born on Christmas night, in order to give men a firm belief that He was born of the virgin Mary." " But if he does it (acts) on the streets or in the woods, it truly seems a sinful spectacle. St. Isidore, I take him to witness—for he says it and it is true, he says it in his book—remarks that they who make such plays as miracles, games or elaborate tournaments before any man, forsake what they adopted at their christening. These are worldly shows which you agreed to give up when you became a Christian. . . . Are you keeping your word . . . certainly you are not . . . when you make such a show of yourself (as you do in plays)?" [10]

In or about 1238 Bishop Grosseteste forbade his clergy to be present at theatrical exhibitions, a carrying out, remarks Chambers, of his predecessor's zeal—Hugh of Wells, in 1230.[11] In 1244 in a circular letter to his archdeacons Bishop Grosseteste lists among the faults of the clergy the practice of playing miracles.[12] It is evident enough however that the bishop's attitude was due, partly at least, to the desecrations brought about in the churches by the Feast of Fools. He forbade, as a result, this celebration to be observed in his cathedral and throughout his entire diocese. The bishop had the reputation of a severe reformer and the " rigor," observes F. F. Urquhart, " with which he visited the monasteries and nunneries under his rule led the St. Alban's chronicler, Matthew Paris, to call him a " persecutor of monks; " and it is probable that at times he was unnecessarily severe.[13]

[10] Benham, *English Literature*, etc., p. 448 sq.

[11] Letters of Robert Grosseteste, Luard, *Epistolae*, XXV, p. 317. See also Chambers, vol. 1, p. 39.

[12] *Epistolae*, Rolls Series, XXV, p. 317. (*Epistolae*, E., Luard, Rolls, 1861, p. 118.)

[13] See article on Grosseteste, Robert, by F. F. Urquhart, in *Cath. Ency.*, vol. VII, p. 37.

The decrees of Innocent III have a special interest here inasmuch as they influenced, Chambers avers, the conduct of Robert Grosseteste and William of Waddington. It was on the strength of a decree of Innocent that Robert Grosseteste " justified his action when in 1244 he directed his archdeacons to exterminate, so far as they could, the *miracula,* which he put on the same level as May-games and harvest-Mays, or the *scotales* of the folk." [14] One of the prohibitions of the bishop is partly identical with an utterance of Innocent, not an unusual occurrence, since the prelate was evidently anxious to obtain the same disciplinary results as were aimed at elsewhere. I do not find miracle-playing to have disturbed the bishop as much as the notorious Feast of Fools. It was this latter feast assuredly that the following decrees of Innocent attacked when at the beginning of the thirteenth century he declared that theatrical plays, even under the pretext of custom, ought not to be performed in the churches or by clerics.[15] Again, in another decree of Innocent, reissued by Gregory IX, the pontiff declares that " priests, deacons, and subdeacons are bold enough on these mad days to take part in unbecoming bacchanals, in the presence of the people, whom they ought rather to edify by preaching the Word of God ".[16]

The same pope, while he condemned theatrical extravagances in the church, decrees also as follows: " This however is not prohibited, namely, to represent the crib of our Lord, Herod, the Magi and Rachel weeping for her children, etc., which take place on those feast days concerning which mention has here been made, since such representations induce men to devotion rather than to licentious pleasure, just as on Easter the sepulchre of our Lord and other exhibitions are shown for the purpose of exciting devotion.[17] There is no necessary contradiction here among these decrees of Innocent, but rather a convenient discrimination between what may be permitted in the churches and what must not be. This seems to be the distinction made by Innocent from the very words of the introduction to this last enactment—*non tamen hic prohibetur,* etc.

[14] *The Medieval Stage,* vol. II, p. 100.

[15] *Corpus Juris Canonici,* Richter and Friedberg, Leipzig, 1879, vol. II, p. 453.

[16] *Ibid.,* vol. II, p. 453. In the text I give almost verbatim Jusserand's translation.

[17] *Geschichte des neueren Dramas* (vol. I, 1893), p. 101, W. Creizenach.

The conciliar enactments in England on theatrical matters may be briefly told. They are, in substance, repetitions of complaints and prohibitions which we have seen for the continental nations. In 1240 Walter de Chanteloup, Bishop of Worcester, forbade the clergy to be present at dishonest amusements or dances or to support plays of the king and queen. This later, according to Chambers, refers to the mock kings and queens of the village festival.[18] The Council of Oxford in 1222 adopted for England the prohibition of the Lateran council of 1215 which is referred to in the second article,[19] and it is again restated by the synod of Exeter in 1287. It also refers to the honor due to the bodies of the saints buried in the cemeteries and warns parish priests to denounce publicly those who introduce spectacles into the cemeteries on the vigils and feasts of saints.[20] Although charity may be meted out to the minstrels, their *ludi* must not be given before the abbot or the monks, declare the reforming measures of Oxford in 1259.[21] The statutes for the new cathedral church of Sarum (i.e. Salisbury) in 1319, under the protection of Roger de Mortival, declare the same,[22] as do those of St. Albans a few years later.[23]

The nature of these amusements forbidden by treatises and councils may be gleaned from a protest of John of Salisbury in the twelfth century. Our age, he writes, is given over to fables and every foolishness and not only does it prostitute the ears and heart to vanity but charms idleness by the pleasures of the eyes and ears. . . Does it not set up slothful ease and call forth slumbers by the sweetness of instruments, by the modulation of voices, by the gaiety of song or the pleasures of fables? What is more base than drunkenness or intoxication? . . . Spectacles and an infinite number of new opportunities of vanity have therefore been admitted by which those who cannot be idle entirely are most unbecomingly occupied. For he would rather be sufficiently idle than to be meanly occupied. Hence proceed mimi, tumblers, buffoons, gladiators, wrestlers, magicians, many

[18] *The Medieval Stage*, vol. I, p. 91, footnote.
[19] *Ibid.*, vol. I, p. 39.
[20] *Ibid.*, footnote.
[21] *Ibid.*
[22] *Ibid.*, p. 40.
[23] *Ibid.*

evil-doers and the whole theatrical group of entertainers. So much has the error of these grown that they are not hindered from the illustrious houses and even those who bring about shame so that even the cynic blushes when he sees it. What is more marvelous is that these brawlers are not thrown out when they defile the air with their repeated noises. . . It is pleasant indeed and it does not rob a good man of honesty when sometimes he is charmed by a modest hilarity.[24]

A statute from Wells about 1331 condemns *ludi theatrales* and *monstra larvarum* still acted in the churches, and in 1338 another condemnation follows from the same source regarding an identical abuse.[25] The register of Bishop Grandisson has the records of prohibitions made by him in 1360 against *ludi inhonesti* addressed to the chapters of Exeter cathedral and the collegiate churches of Ottery, Crediton and Glasney.[26] The Synod of York in 1367, the Council of London in 1391 and finally the statutes of St. Paul's in 1450, echo in one way or another the prohibitions already rife.[27]

These are some of the more notable ecclesiastical enactments of England's early history. Others, repetitious in character, are to be found in Chambers. These prohibitions tell their own stories and need little, if any, expository comment. They are concerned with outrageous performances in churches and cemeteries. There is no drama involved, nor is there any final stand taken against theatrical matters or the theatre. They were formulated at times and places to meet the disorders peculiar to this or that locality, although on the surface they are substantially akin to the ecclesiastical prohibitions on the continent. They would have remained forgotten, possibly, if the Puritan mind had not resurrected them and given them an interpretation and emphasis, inaccurate and consequently misleading.

I bring to a close the analytical phase of these three articles by giving two important excerpts. The first is a redaction of mine

[24] Quoted in Latin by Jusserand in his *A Literary History of the English People*, vol. I, p. 440, footnote.

[25] *Wells Cathedral*, H. E. Reynolds, p. 85.

[26] *The Medieval Stage*, vol. I, p. 342.

[27] For Synod of York see Wilkins, III, 68, c. 2, "ludi in sanctorum vigiliis". For Council of London, see Labbe, vol. XXVI, col. 767. For Statutes of St. Paul, see *The Medieval Stage*, vol. I, p. 40, footnote.

of a late fourteeth-century homily, interesting and quaint, which sets forth, "exhaustively and effectively," observes Benham, the grounds of clerical opposition to miracle plays.[28] The second excerpt represents all that I was able to discover by way of comment or legislation on theatrical matters in the records of the Vatican Council:

1. Therefore, since the miracles of Christ and His saints were so effective, as in our own creed we certainly state, no man should use in jest and play the miracles and works that Christ so earnestly wrought to our healing. . . Ah! Lord! since an earthly servant dare not make sport of what his earthly lord takes seriously, much more should we not make fun of those wonderful things that God so seriously wrought for us: . . . therefore, as playing and joking about the most serious works of God takes away that fear of God that men should have, so it also takes away our faith and the greatest aid to our salvation. . . And, just as such a lord (man of the world) says to his servant, "Play not with me but with your equals," so, when we make game of the miracles of God, . . . He takes from us His grace.

. . . Therefore, playing such miracles is rejecting Christ, first, by giving way in the plays to our flesh, to our lusts and to our five senses; . . . miracle playing is the opposite of doing penance, since plays are performed and cast with great joy, miracle playing reverses discipline. . .

. . . No man may hear at once . . . effectively the voice of the Master Christ and of his own lusts. And since miracle playing is of the lust of the flesh and mirth of the body, no man may effectively hear them and the voice of Christ at once . . . and so miracle playing nullifies discipline. Also, since it makes us see vain sights of disguise, array of men and women by evil countenance, each urging the other to lechery and contention . . . it does not allow a man to concentrate his entire attention on the staff of God . . . hence, such miracle playing, in its effects on penance, on discipline and on patience, nullifies the behests of Christ and His deeds . . . such miracle playing is the scorning of God . . . . Therefore, since these miracle plays take in mockery the serious works of God, no doubt they scorn God, as did the Jews that mocked Christ, for they laughed at His passion as these latter laugh and mock at the miracles of God.[29]

2. *An Address of Archbishop Simor of Gran, Hungary, on Spectacles:* They are indeed prohibited, but I desire that they be forbidden in serious language and under some penalties. Formerly, in

[28] Benham, *English Lit.*, p. 525.

[29] *Ibid.*, p. 525 sq.

the early days of the Church, public penances were inflicted not only upon those who took part in these productions, namely the actors themselves, but even the Christians who were present at these performances. I do not speak to you from my own experience, Reverend Fathers, for I am not accustomed to frequent theatres and spectacles, but nevertheless I know from descriptions that the theatre and present day spectacles do not differ much in baseness from those early affairs of the pagan nations. Is it permissible for our priests to frequent theatrical spectacles of this kind? Not at all. Therefore this should be forbidden in graver terms, and prohibited not only from this cause, namely, lest the eyes and ears of these be scandalized, and, not so much the eyes and ears, as the souls and hearts of them be affected, and not only because they are affected, but because the priests give great scandal to the pious faithful by frequenting such productions. They are stumbling-blocks, rocks of scandal to the faithful.[30]

From the analysis of Church prohibitions which we have considered it is very apparent that dramatic art has been in no way injured. The canons relative to bishops, priests and clerics have been an earnest attempt to throw special safeguards round the lives of a class which had dedicated itself to a manner of life at variance with the world. There is no hostility to dramatic art itself or any irrevocable attitude against the theatre *in se*. The opposite is true when we look carefully at the facts. Realizing the importance which theatrical displays had for imparting religious instruction, the Church was soon about the task of supplying this basic need. "The religious drama," writes Gasquet, "was the handmaid of the Church, and was intended to assist in instructing the people at large in the truths and duties of religion, just as the paintings upon the walls of the sacred buildings were designed to tell their own tale of the Bible history, and form 'a book' ever open to the eyes of the unlettered children of the Church, easy to be understood, graphically setting forth events in the story of God's dealings with men, and illustrating truths which often formed the groundwork for oral instruction in the Sunday sermon ".[31] The church building itself was the constant, and for a long time, the only meeting-place in the Middle Ages for the great masses

[30] Mansi, vol. 50, col. 532.

[31] Gasquet, F. A., *The Eve of the Reformation*, London, 1913, p. 279.

of people.[32] Disorderly elements, caricature, comic thrusts were not long in finding lodgment in the religious themes and the Church, preëminently concerned with the faith and morals of her children, lost no time in ridding herself of them. The deterioration of the religious play, its alarming abuses and consequent disquiet to times and places of prayer and worship came about as a natural effect. What these documents do show, over and above the efforts to curtail abuses, is an occasional insight into the nature of some of these medieval plays and the lament that they had fallen so low.

The same lament is true to-day in the Church's attitude toward the " movies ". In the past the distinction between morals and artistic values was made, and actual encouragement was given to the latter. Thomas Aquinas approved of the actor's art and declared that such a one was not in the state of sin, providing he used his art in a becoming manner,[33] and Charles Borromeo, the canonized Cardinal Archbishop of Milan, permitted folk comedies that were free from attacks on morality and religion.[34] We have already seen the discrimination and tolerance of Innocent III in reference to religious plays. This high ecclesiastical approval of theatrical exhibitions is not rare or isolated. The fondness of Alexander VI in 1503 for " theatrical performances," writes Loughlin, " encouraged the development of the drama ".[35] Later in the year 1515 an Italian tragedy *Sofonisba* was acted before Pope Leo X.[36] Pollard relates that in 1417 an English bishop at the Council of Constance entertained first the burghers and afterward their fellow-councillors with a Christmas play representing the Nativity, visit of the Magi and the slaughter of the Innocents.[37] A public theatre was allowed to be built in the Papal States in the year 1691, and during the eighteenth century several theatres were built in Rome with papal sanction, though they were

[32] Davidson, Charles, *Studies in the English Mystery Plays*, Yale U. Press, p. 204.

[33] *Summa Theologiae*, II, 2, quaest. 168, art. 3.

[34] Alt, Dr. H., *Theater und Kirche*, Berlin, 1846, p. 530—folk comedies (Volkskomoedie).

[35] See article on Alexander VI in *Cath. Ency.*, vol. 1, by James F. Loughlin.

[36] See article on the " Theatre " by Herbert Thurston in *Cath. Ency.*, vol. XIV.

[37] Pollard, A. W., *English Miracle Plays, Moralities, and Interludes*, p. xxiii.

" subjected," writes Father Herbert Thurston, " to a very strict censorship and were closed at sacred seasons ".[38]

An *a fortiori* argument of the mind of the Church on theatrical matters may be seen from the views of her moral theologians on dancing and gambling—two amusements conceivably as dangerous in their opportunities for spiritual disquiet as anything furnished by lax theatrical standards. Let the " movie " magnates bear in mind these brief words of Sabetti: " De spectaculis idem fere tenendum ac de choreis, nempe *per se* illicita non esse, at mala evadere posse propter circumstantias. Ratio est, quia nulli legi nec naturali nec positivae adversantur." [39]

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[38] Article on " Theatre," by Thurston, in *Cath. Ency.*, vol. XIV.

[39] Sabetti, A. P., *Compendium Theologiae Moralis*, Woodstock, Maryland, 1884, p. 144.

HOLINESS AMONG THE LAITY.

SOME YEARS AGO the Right Rev. Bishop Shahan, Rector of the Catholic University of America, remarked in the course of conversation with one of the professors of that institution that "someone should undertake a series of studies of men and women who in the midst of everyday cares and in the ordinary associations of life with friends and neighbors, display the transforming powers of Christian virtues in character." There are few priests who do not retain in their memories recollections of men and women whose lives were sources of deep edification to those around them, by reason of their virtues, lives that remind one of the biographies of the saints, careers filled with good works and the love of God in the interests of their religion and of their neighbor.

Rarely are they remembered long: a half column in the local press, perhaps a funeral oration, and, outside their immediate family circles, they pass into oblivion in a few years. And so is lost the influence which their saintly lives exercised over their respective communities during their years as faithful and fervent Catholics living in the world. In Europe of late years this has been remedied to some extent. In the case of many of the laity of both sexes whose holy lives took hold of the public mind biographies have been compiled, and in a good many instances the attention of ecclesiastical authority has been called to the possibility that some day the Church may see her way to confer her highest honors on those pious souls.

On such a list would appear the names of Dr. Giuseppe Moscati, Professor of the Royal University of Naples, who died with the reputation of sanctity in 1927, and whose biography, written by the Archbishop of Amalfi, has been recently published in its second edition; Signor Aristide Leonori, architect and engineer of Rome, who died in the Eternal City in 1928; Matthew Talbot, the Dublin workman, whose austere life reminds one of the hermits of the desert, died in 1925; M. de Gendre, the Frederick Ozanam of Switzerland; Ludovico Nicchi, M.D., who died in Milan in 1929 after a long apostolate, moral and material; M. René Bazin, member of the French Academy, oldest and most famous of the Catholic writers of France, who died in 1932; M. Philibert Vrau, journalist and one of the chief

organizers of the first International Eucharistic Congresses, and his brother, M. Camille Vrau, founders of the Bonne Presse of France and of *La Croix,* daily Catholic journal of Paris, whose cause of beatification has been under the consideration of the Sacred Congregation of Rites for many years; Count Apponyi, representative of Hungary at the League of Nations, last link in the chain of great feudal lords in that country, and fervent Catholic, who died in 1933; and the brothers, MM. Louis and Eugene Veuillot, journalists, who fraternized with Lacordaire, Dupanloup and Montelambert in the Catholic French renaissance of the nineteenth century, whose canonization the clergy and laity of France one day hope to see.

Of women, ardent Catholics as heads of movements in the field of the Church militant and celebrated for the holiness of their lives, good wives and mothers, the number that can be mentioned in the ranks of outstanding Catholics is very large. One is madame Paul Feron-Vrau, apostle of the Patriotic League of Catholic Frenchwomen, who died at Paris in 1927. Another of the same category is Countess Cropello Von Bray, of Bavaria, apostle of the work for the protection of young women. The name of Countess Ledochowski, sister of the actual Superior General of the Society of Jesus, recalls a career in which the contemplative life went with the active in the interests of the Church in missionary countries. Another name in the same category is that of Mademoiselle Tamisier, foundress of the Work of Eucharistic Congresses, whose Cause of Beatification is in the hands of the Most Rev. Louis Gaillard, Archbishop of Tours.

A brief sketch of the lives of some of those holy lay persons will not be found uninteresting.

The most conspicuous figure among these from many points of view is Dr. Contardo Ferrini, Professor of Roman Law at the Royal Universities of Modane, Messina and Pavia successively, born in Milan in 1859, died on 4 April, 1902, of typhoid fever contracted from water drunk from a mountain rill on one of his ascents among the Alps. Carefully trained by a Milanese clergyman and by his father, a professor of the Polytechnic Institute of his native city, in Christian doctrine, Contardo received his first Holy Communion at the age of ten, an event

that colored his whole life. Despite the example of incredulity and impiety of his teachers in the higher schools and the Academy of Milan in those days, the young student always preserved the impressions left on his soul on the first occasion he received the Body and Blood of the Lord. Daily Mass and Holy Communion became one of his fixed rules, and, in order to taste of Holy Scripture more fully, he resolved to give what time he could spare from his ordinary studies, to learn Hebrew and Sanscrit. Monsignor Ceriani, Prefect of the Ambrosian Library, looking at the manly, pious youth who requested him to take charge of his training in those tongues, made no difficulty in assenting to the petition.

By the year 1880 young Ferrini had won his Doctorate in Law in the University of Pavia, writing his thesis in Latin, receiving for it 100 per cent in marks, *cum maxima laude.* And next year he won by concursus the Victor Emmanuel Prize which carried with it a free course of study abroad in his favorite subject. Ferrini chose the University of Berlin for the completion of his legal training. At the end of the year, such was the impression he made in Berlin, Momsen predicted a great future for the young jurist, declaring that the twentieth century, as far as Greek-Roman juridical studies went, would be called the century of Dr. Ferrini. Events proved the great old German scientist's forecast to be so well founded that a day came when it was admitted that the primacy in the subject of Roman Law had " passed over the Alps ".

In 1890 Dr. Ferrini was a professor of Roman Law in the Royal University of Modane and President of the Faculty of Jurisprudence in that seat of learning.

About this time Dr. Ferrini made a vow of perpetual chastity unknown to his relatives, who constantly pointed out the many advantageous matrimonial alliances that were open to him. " I really have no time to think over those matters," he would say good-humoredly to his mother in reply to the good lady's importunity reproaching him for his indifference to so many worldly opportunities in this respect. His life was given to his chair, prayer, the welfare of the poor. During his years at the University of Messina he shared a residence rented by a half a dozen of his fellow-professors who afterward voted Ferrini to have been the life and soul of the place by reason of his bonhommie and his cheerful outlook on life.

For the occupant of a chair in a government university in the great jurist's day, life was anything but a bed of roses if he were such an uncompromising type of Catholic as was Dr. Ferrini. Catholic thought was definitely exiled from such institutions: the spirit of Freemasonry and anti-clericalism reigned supreme openly and arrogantly, and it was only by his prominence in the juridical world that the holy Catholic layman was able to maintain his position and gain the promotions that his great talents exacted.

His life was a retired one, his hours at the foot of the Tabernacle and his time passed in deciphering ancient codices and working on palimpsests, keeping his name so much from the public that when his friend Momsen came to visit Dr. Ferrini in Milan the German savant was able to find his address only with much difficulty. " You people of Milan do not know your glories! " was Momsen's dry comment.

One kind of recreation gave Dr. Ferrini many happy days during the year. Ardent Alpinist, every vacation saw him mountaineering in company with kindred spirits, among whom was on several occasions Don Achille Ratti, now gloriously reigning as Pope Pius XI. He was chary of the sort of members that sought to join his party on the heights, and he would never allow any Alpinist, no matter how keen he might be on the expedition and no matter what might be his social status, to accompany his group unless he promised to hear Mass on Sundays and holydays, when this was feasible, and to abstain from flesh meat on days of abstinence. And, notwithstanding all his love of a retired life, he plunged into the vortex of politics in 1895 when the Socialists of Milan sought to domineer over the rights of their fellow citizens. Dr. Ferrini had himself elected a City Counsellor and a member of the Financial Reform of Tariffs. Though a keen lover of his Italy, when the anti-Christian spirit moved by the masonic lodges stirred up the elements in the streets against the Church, he cried out: " If the sacred rites ceased in this Country of ours, if the Cross no longer stood on the pinnacles of the temples, I would exile myself from such a moral desert accursed by God."

Dr. Ferrini's reputation for sanctity of life was such that it is reported that on the day of his death when news of the event reached the ears of Monsignor Achille Ratti in Milan, the future

Pontiff turned to those around him with the remark, " A saintly man has left us ", and as soon as the cause of his beatification was introduced, one of its warmest supporters was the reigning Pontiff. " I shall be very happy if I am able to raise to the honors of the altars a university professor. It would be certainly a great example in our times," Pius XI is recorded as saying in conversation with the Bishop of Asti some years ago.

Another layman whose fame for great sanctity of life has grown in Rome these last few years is one well known to the hierarchy and clergy of the United States by reason of his connexion with ecclesiastical buildings in North America, i. e. Commendatore Aristide Leonori, Privy Chamberlain at the Roman Court, architect and engineer by profession, who was born in Rome, 28 July, 1856, and died there, 30 July, 1928. His professional connexions with the Church and the College of the Fathers of the Holy Land, Washington, D. C., the Cathedral of St. Joseph, Buffalo, the mausoleum of the Bishops of Chicago, and other enterprises in the States took Signor Leonori across the Atlantic thirty-four times. He was also connected professionally with the Cathedral of St. Patrick, Armagh, and churches in Cairo, Rome and all over Italy. He was the architect of the National Church of St. Patrick, Rome, a particularly difficult architectural problem, some twenty years ago.

Like Dr. Ferrini, Commendatore Leonori had parents who took extraordinary care of his early education, eight years of which were passed in the higher schools of the Society of Jesus. By 1880, young Leonori had won the highest diplomas as an architect and an engineer in the Roman University, and soon a lucrative career opened out for him. His Catholic life broadened out, he became a Franciscan Tertiary and followed through life the habit of hearing daily Mass and receiving Holy Communion. A disciple of Frederick Ozanam, he sought out the poor and gave with full hands from the profits gained by his profession. Part of his profits were devoted to the education of levites intended for foreign missions. In his busiest years he found time to gather children neglected by their parents and teach them Christian doctrine, making himself one of themselves for the sake of gaining their confidence and their souls, a practice he continued even when old and paralyzed. Over

the minds of men who had fallen away from the practices of religion this modern apostle was able to use a wonderful influence, and numbers of fallen-away Catholic men, after a few quiet talks with the famous architect, went back to the ways of their forefathers and stayed there.

A bachelor and a man of very active life, Commendatore Leonori disliked the trouble of a residence of his own, and so he lived in common with his brothers and numerous nephews, the very soul of gaiety and humor. He was one of those cheery individuals that diffuse joy. He loved music and the arts and was ever welcome in the American and the Irish circles. He had the happiness of being the friend of four Popes.

Nevertheless Providence had a hard trial in store for the earnest Catholic layman, one that sprang from his generosity to the outcast poor. It is related that as the Commendatore walking homeward one rainy night in December of 1882 met a little boy, hungry and shoeless and homeless, who asked him for a few coins. No home and the prospect of spending the night in the open. This begat in Leonori the idea of founding a night shelter for homeless boys. In record time the Hospice of St. Philip Neri on the Via delle Marmorelle had its little company and there the most helpless class on earth obtained a hot meal each evening, and, after night prayers, a comfortable bed.

The success of the plan was the forerunner of a more ambitious one. Why not, he reflected, purchase a larger house, employ a school-teacher, and have such waifs taught trades, and thus put the little outcasts in the way of making honest livings? With his usual quick way of doing things Commendatore Leonori had his project realized in record time, and all Rome expressed its admiration for such evidences of philanthropy.

The project was ruined in a short time by a blow dealt at the saintly Catholic gentleman by the enemies of religion who then were carrying out a campaign for the express purpose of de-Christianizing Italy, the masonic sect which Signor Mussolini has annihilated in the country with every sign of the contempt he felt for it. The hospice was closed suddenly by the police in 1907; an anonymous letter bearing unmentionable accusations against the Commendatore had been received by them; and soon all Rome rang with news of a *cause célèbre* in the law

courts with Leonori as defendant. Pius X dispatched one of his secretaries to assure the stupefied victim that the Pope was suffering with him in his great trial. Public indignation rose against the monstrous charges. Signor Leonori asked for the prayers of his friends that justice should triumph, and he composed a prayer to the Immaculate Mother, entitled " An Act of Conformity to the Will of God ", which is well worth translating for its sublime sentiments:

Holy Virgin, Mother of the Humble, the Rejected One, who, came on this earth which He Himself had created, wished to be hidden under the appearance of poverty and, while He could have dominated over all, was despised and abandoned by all even by His own, grant that we, thy sons also, may follow Him on the way of humility.

Holy Mother, obtain from the Immaculate Lamb for us the power of supporting the adversities of life and particularly those adversities that make us seem despicable in the eyes of men. When on every side we hear words of insult and contumely directed at us, grant that recalling the Passion of our good Jesus we may console ourselves at having been called to carry the cross with Him. When public contempt covers us in the eyes of men, grant that in our hearts we may feel a lively pleasure in the Cross of Christ, in which alone we ought to find honor and glory. Yes, Mother of humility because Mother of Christ, grant that during our whole lives we may not feel other glory than that of Christ and of suffering, since it is the sole glory that is permitted to us in this world, if we wish in the next life through the triumph of the Cross to be exalted with thee to rejoice with Jesus for all eternity.

At the trial all charges fell to the ground when the chief witness called by the Public Prosecutor, a young gutter-sparrow whom the Commendatore had rescued and placed in his hospice, broke down in shame and admitted his accusations were all a tissue of falsehood. After the verdict of the court had cleared Leonori's good name His Holiness Pius X sent word to his old friend that he would like to see him in the Vatican. Placing his hands on the victim of anti-Christians' wiles, the Holy Father said: " My dear man, our enemies of to-day wish to place us in the position of being unable to practise charity."

Commendatore Leonori died with the reputation of having lived a life of great sanctity, and his biography is being written by a member of one of the religious orders. It is claimed that

already persons have been cured of fatal diseases after invoking his intercession, claims that are being carefully noted and sifted by individuals who intend to petition the ecclesiastical authorities to open the informative process of his cause of Beatification.

It is an unique honor for a university not yet twenty years of age to have on its programme no fewer than three laymen for the supreme honors of the altar. The Catholic University of the Sacred Heart, Milan, is the promoter of the Causes of the Canonization of Giulio Salvadori, Ludovico Necchi and the Venerable Contardo Ferrini, three men of saintly lives who devoted years to the great project of the founding of that seat of learning in the capital of Lombardy. Dr. Necchi was a fellow student at the University of Pavia of the Very Rev. Augustine Gemelli, O.F.M., Doctor of Medicine, Rector Magnificus of the Catholic University at Milan, who, thanks to neglected training in his youth, once filled no unimportant part in the anti-clerical ranks before his conversion. Both Dr. Salvadori and Dr. Necchi were professors in the first years of the life of the Catholic University, unlike Dr. Ferrini. All three lived to see their old-time antagonist become a Franciscan and one of the most brilliant and able champions of the Church in Italy before his appointment as Rector of the University of the Sacred Heart.

Born in Milan in November, 1876, young Necchi received his religious training certainly outside his home; for, his stepfather, a sculptor, was a man without any faith, and his mother was quite indifferent to religion. Both were led back to the practices of religion by their son's influence. A tertiary Franciscan, the young man had his set hour for meditation, daily Mass and Holy Communion, and as student in the Royal University of Pavia, where atheism and corruption were then rampant, he was President of the first Catholic University Club which had been founded by the bishop to counter the Rationalist and Socialist Students' Clubs. Since the bishop approved of inviting non-Catholics to attend the Catholics' meetings, young Necchi often crossed swords with Gemelli. But, every morning his Mass and Communion were offered up for the conversion of the young atheist who was one day to become one of the most valued soldiers in the Church.

His Sunday mornings were given to social work and instruction among agricultural laborers of the surrounding districts, and he returned home still fasting at 1 P. M. to receive the Lord he loved so well. He died on 14 January, 1930, with the reputation of sanctity among the citizens of Milan, and as a notable physician and psychiatrist in scientific circles.

At the Congress of the Catholic Physicians of Italy held in Florence in October 1932 (at which the Archbishop of Florence; Father Gemelli, O.F.M, and other leading theologians assisted with a view to the establishment of a better understanding between medical men and theologians on delicate questions with which both classes have to deal) the physicians unanimously resolved to petition the Holy See in favor of the cause of the Beatification of Dr. Necchi and of Dr. Giuseppe Moscati, a medical practitioner who died in Naples in 1927, beloved of clergy and laity for the holiness of his life and for his apostolate for the welfare of souls as well as of bodies.

Dr. Moscati, whose biography by the Most Rev. Ercolano Marini, Archbishop of Amalfi, was published in 1930, was born at Benevento, southern Italy, and was noted for his life-long devotion to the Blessed Sacrament, for his deep influence over wayward youths, his care of the poor always given gratis, his spirit of poverty. His busy life was very much like that of St. Francis of Assisi. At the age of thirty-six Dr Moscati took a vow of chastity and gave the remainder of his life to philanthropic work among the friendless. "His funeral obsequies," states one of the Neapolitan clergy, "had all the glory of a triumph. Nothing like it had ever been seen in Naples."

France, land of great saints and great sinners, recently furnished Catholic circles with an example of a lifelong apostolate in the field of clean literature in the person of M. René Bazin. On 20 July, 1932, literary circles in France lost by the death of that plumed knight of the pen one of her oldest and most famous of Catholic novelists, at the age of seventy-nine. Writer of exquisite prose, national apostle of the irreproachable and absorbing novel, particularly fine type of Catholic gentleman, and devoted son of the Church, M. Bazin's career can best be understood by an extract of a letter sent by His Holi-

ness through the medium of his Eminence Cardinal Pacelli, Secretary of State, to the great novelist on his deathbed. It seems that M. Bazin sent from Paris a presentation copy of his last work to the Holy Father—*Un Monastère de Saint Pierre, les Oiseaux* during his last illness, a book particularly appropriate at that moment, for it reached the Pope's hands on the morrow of the reading of the decree from the Sacred Congregation of Rites declaring the heroicity of the virtues of the Venerable Alix le Clerc, whose life as foundress of an institute vowed to the teaching profession was lauded in one of M. Bazin's choicest works.

> You have added to the glory of this noble name [runs part of Cardinal Pacelli's letter] not only your own talents as a writer, so universally appreciated, but your whole heart as a great Christian. Meanwhile, news of your health did not come without deeply moving the Holy Father, who holds in high appreciation the exceptional services that your pen continues to render to the cause of God and of the Church, to implore of the Sovereign Master the favor of preserving you for long to the affection of your innumerable friends and admirers.
>
> What a vast amount of good your writings have done for society, religious and civil? How many good works, how many holy aspirations and even vocations have you not inspired, by the grace of God, whose faithful instrument you have been, in the souls of your readers?

As Conan Doyle gave up his medical career for that of literature, M. René Bazin resigned his Chair of Penal Law in the Catholic University of Angers to make the Catholic literary field the scene of his lifework. Not without a definite program did the jurist take this step. He proposed, as he explained at his first visit to Rome, " to give to the Christian romance the rights of literary citizenship in France, because hitherto novels of this sort were content with being good instead of aiming at being both beautiful and good: satisfied with appearing as features in pious journals and periodicals printed for the use of mothers and daughters, without aspiring to figure in Art taken in the highest sense of the word."

M. Bazin aimed at presenting clean mental pabulum for the entertainment of his countrymen, or rather for those of them that did not clamor for what is euphemistically called " sophisticated " literature. To gain material and color for his project

he travelled over the provinces of France, conversing with herdsmen, vinedressers and agriculturists. He aimed at leading his readers out into the clean, refreshing atmosphere of the country, far away from the mincing life of the boulevards and its pettiness. For the sake of gaining that breadth of mind which travel imparts, M. Bazin set out to see many nations and men—the United States, Canada, Spain, England, Belgium, Turkey, and North Africa, laying in a store of knowledge that found an outlet in the stately line of sixty or seventy novels that were so welcome to the Catholics of France. One of these, *Davidée Birot,* a courageous challenge to scholastic laicism, darling of the Government of the day, was the " bad book " which caused the French Government to delay the bestowal of the Legion of Honor, which M. Bazin received later on from Paris along with the Grand Cross of the Order of St. Gregory the Great from Rome.

Stately and polished gentleman, whose forefathers had fought with the Crusaders, M. Bazin carried his Catholic spirit into all the activities of his life. As a member of the Academy of France, he would have the " Immortals " ever to bear in mind that he was the uncompromising type of Catholic. Daily Mass and Holy Communion, active association with the St. Vincent de Paul Society, a constant apostolate for sound, clean publications suitable to men and women of all walks in life, gave this valiant wielder of the pen the standing in France which was in evidence on 22 July, 1932, when fifteen archbishops and bishops of France with Madame Bazin and his numerous family stood by his grave in his own Anjou.

On February 7, 1933, died Count Albert Apponyi, delegate of Hungary to the League of Nations, in his eighty-seventh year, and seven days later his remains were laid to rest in Budapest amid scenes of a state funeral that are said to have been never before witnessed even in that capital, bulwark of Christianity against the infidel armies of the East. By his death the Church lost one of her saintly laymen, and the state one of her most faithful servants. To both Count Apponyi had been an ornament during his long and well-filled life.

Count Apponyi was born in Vienna, 29 May, 1846. His initial studies were made with the Jesuits at Kalksburg and com-

pleted in the universities of Vienna and Budapest. In 1872 he entered Parliament as a Liberal Catholic, serving his country and his religion with all the prestige of his ancient family of fame as an orator, and as a man of high culture and intelligence. In 1901 he was elected President of the Chamber, and from that year to the time of his death at Geneva, the Hungarian magnate filled high public office. He was a polished linguist, speaking Latin, German, English, French and Italian fluently. At the celebrations of the ninth centenary of the death of St. Emericus, son of the first King of Hungary, St. Stephen, held in Budapest in 1930, Count Apponyi at the opening session rose in presence of 22,000 persons gathered from every country in Europe, and addressed them in Latin, rich and harmonious, that made a deep impression on that cultured international audience. The name of the aged Catholic patriot, his past, and his services to Church and country added much to his stately speech in the language of the Church, a tongue which he could use in everyday life as can most educated Hungarian gentlemen to-day.

But he was above all a Catholic, ardent and practical, retaining the devotions of his boyhood to the end. Knight of the Golden Fleece, the aged statesman enjoyed the privilege of having Mass celebrated everywhere in his presence. Despite his eighty-six years, he served Mass and received Holy Communion without fail morning by morning in his private oratory in his palace at Szombathely, and at every place he possibly could during his travels. " At Geneva," writes Joseph Ageores, " where political liberalism, Jacobine tradition, masonic activity and anti-clericalism have each a part in the international assembly, it was not without admiration Count Apponyi was seen every morning, with his prayer book under his arm, going to the Catholic church. It was known that he reserved part of every day to Catholic reading, and the journalists themselves had to bow down before his fidelity to Christian teaching."

So widely known in Hungary and in Austria were the Count's ways that hosts honored by his company always took care that a prie-Dieu was added to the furniture of the room prepared for their saintly guest and apostle of prayer. When he was asked at the Catholic Congress of Budapest in 1932 to give his views to a French review on the problem of old-age, he replied:

"My reply is that of the believer for whom death is the beginning of a new life, the twilight before the dawn. This conviction gives to the soul a deep peace that permits one to enjoy happily everything good and beautiful that old-age offers, and to labor unceasingly according to one's vocation, until God Himself will say, 'My son, that is enough.'"

One of the most interesting instances of holiness of life among the Catholic laity is that of Matthew Talbot, the Dublin laboring man (born in Dublin, 1856, died in 1925), who collapsed in the street on his way to Mass, 7 June, 1925, and was found to be dead when taken to hospital. On examining the remains the doctors found that the body of the roughly-clad laborer was scrupulously clean and, to their amazement, they discovered a double chain of iron encircled the waist. Another iron chain was tied around an arm and a leg, and a cord of St. Francis was bound around the other arm. Inquiries resulted in the information that the body was that of Matt Talbot who had for years rented a room in a tenement in the poorest quarters of the city, worked for a weekly wage, gave in charity what could be spared from his earnings, and lived a life of austerity and prayer such as the saints living on the tiny islands of bare rock off the west coast of Ireland in the sixth century must have lived.

Further investigations made by the local clergy elicited facts of an extraordinary nature, all of which have been since tested and proved about the mode of life led by a poor man unknown to all but his few intimates. As a boy he had been as other boys. At twenty-five he had become addicted to drink and sold even the shoes off his feet for the sake of his thirst and came home in his socks. He promised his mother to reform, a promise which the experienced woman heard with little enthusiasm. But events proved her to be mistaken; Matthew kept his total abstinence pledge for the remaining forty years of his life.

His earnings, after his own and his mother's support had been paid, went to those poorer than himself, and, after his mother's death, when he was able to disburse more, he set out on a campaign of paying for the education of priests for foreign missions. "Matt finished three priests and was at his fourth," averred his sister when the investigations as to Talbot's life came to be made.

His rule of life was found to have been as rigid as that of a Trappist. He rose at 2 A. M. from his plank bed and wooden pillow. From 2 A. M. to 4 A. M. was devoted to prayer on his knees at the foot of the crucifix. At 5 A. M. he walked to the Dominican church each morning and made the Stations of the Cross, heard Mass and received Holy Communion. He never used a prayer book, knelt upright whilst in church, and, it transpired, had the knees of his trousers slit so that his flesh should be on the cement pavement, a thing he concealed from bystanders by wearing a long overcoat.

He never married. An attraction between Matthew and a good Catholic girl, cook to a Protestant clergyman, had sprung up at one time; but, after making a novena for light on the matter of marriage, the young man informed her that he had consulted God in prayer and that it was the will of Heaven that he should remain single.

Mass over, Talbot went to work in a lumber yard, walking, as his fellow laborers described it, with a manly, rapid stride. There were no pretensions on his part to be in any way better than they were. But, if any of them used bad language, he made a point of remaining silent until they struck work, and then he called the delinquents aside and gave them a bit of his mind on the matter. After a while no " language " was heard in that lumber yard—not if Matt Talbot was near!

People who knew Talbot well described him as a shrewd, practical man, alert, keen and lively in conversation and argument, good-humored, an interesting personality whose high forehead struck the beholder as much as his general air of recollection arrested attention.

Work over at 5: 30 P M., Matthew returned home, ate his meal on his knees and remained in prayer and meditation until 10: 30, when he went to rest under one blanket on his plank bed. For Matt Talbot Sunday was a full day of devotion. From 5: 30, A. M. until 1: 30 P. M. was passed either in the Dominicans' or the Carmelites' church, kneeling upright, hearing all the Masses he could. On the fly-leaf of a little manual of devotion was found written after his death in a crabbed hand: " I, Matthew Talbot, was present at 21 Masses to-day, the feast of the 7 Joys of the Blessed Virgin Mary, 22nd August, 1915." Evidently this constituted a record for him, and he thought it deserving of special mention.

There was nothing of a morose recluse about Talbot, say his friends. He was just a cherry laboring man, whose holy life and general bearing edified his neighbors, who induced fallen-away Catholics of his class to resume their religious duties, read no newspapers, kept from the knowledge of others his fastings, concealed as far as he could his austerities and almsgiving, happy in the habit of singing hymns in his little room, and living with a deep sense of the presence of God in his soul.

When the general facts of the holy man's life became known the Informative Process was opened by the Archbishop of Dublin with a view to the cause of the Canonization of the Dublin laborer, a course received with great favor by the citizens. A little Life of Matthew Talbot has been translated into seven languages. During the International Eucharistic Congress held in Dublin in June, 1932, a visit was made to Talbot's room by the Papal Legate, his Eminence Cardinal Lauri.

Catholic clergymen, secular and regular, of every country feel inclined to hold that holiness among Catholic laymen and women has become more pronounced now than in the past. They are wider and deeper in their program of Catholic life. And never have the well-to-do afforded more cars for the needy, the sick poor and the outcast than in recent years. One case in point is that of Lo Pa Hong, of Shanghai, wealthy business man, outstanding Catholic, who, whilst keeping one eye on the administration of his vast commercial interests, is never happier than when keeping the other on the hospices which he supervises for the sick poor, on refuges for all manner of social outcasts, for wayward females, for discharged prisoners. Another is that of the American engaged in commerce who, as I remember hearing at a lecture given in his hall at Washington some years ago by one of the distinguished Professors of the Catholic University of America, had a fixed rule of marking down to the credit of St. Joseph the fifth part of his profits at the end of every commercial year. If it was a profitable year, so much the better for St. Joseph's charities; if not, so much the worse for his other charities. St. Joseph never suffered any reduction.

The charity exercised by the Catholic laity toward the poor is as great as ever it has been. There lived in Rome some years ago, and maybe now, a young couple, the husband being a

medical doctor and the wife one of the nobility, who gave their whole time to the poor living out on the Ostian Way. Both came of wealthy families. The couple devoted to those poor families half their incomes. They left the city every morning for the Ostian Way and devoted the day to doing those thousand and one things for myriads of poor families that a pair of wealth and energy can do for needy people. When the first baby arrived the young mother feared her days of usefulness on the Ostian Way were over: the newcomer would claim all her time at home. But a happy idea came to take the couple out of their difficulty. Why not bring with them the baby? Nature's best food could be administered at their post of honor as well as in the home. And thus two young disciples of Frederick Ozanam were able to continue their apostolate.

Before me as I write lies the print of a snapshot which I took some years ago of a marble monument standing over the grave of a young native of Nettuno, a little town on the Mediterranean Sea, at a spot some twenty miles from Rome. The epitaph runs:

All' Eroica Fanciulla Maria Goretti
Che il 5 luglio, 1902,
Dodicenne,
Moriva in defesa della sua onesta.
Il popolo Christiano plaudendo a tanto eroismo
Fra la commune esultanza erigeva questo monumento
Il 10 luglio 1904.

The simple epitaph embodies a chapter of heroic virtue and grim determination such as that of St. Agnes and so many of the other virgin martyrs of the early Church. On 5 July, 1902, the body of Maria Goretti, aged twelve, one year younger than St. Agnes was when she gained the aureola of virgin-martyr, was discovered in the garden of her father, a vinedresser. The girl had been stabbed to death. Investigation by the police resulted in the arrest of a local young bravo for the crime. At the trial the miscreant confessed his guilt and the reason for it, giving testimony of her courage in defence of her honor. "Even when I held the knife at her throat she refused calmly to accede to my desires," he admitted.

He was sentenced to penal servitude for life. Three or four years ago, a petition was prepared asking the Government for his release from prison, and, strangely enough, among those who signed that document were the nearest living relatives of the young virgin-martyr.

Remarkable sanctity among persons of tender years is, according to clergymen and people engaged in the education of the young, to be found in many instances in every Catholic country. " There will be saints among the children," said Pius X to Monsignor Chesnelong, Bishop of Valence, when entering on his campaign for early Communion for little ones. France alone has two instances of a high degree of personal holiness as a sequel of that saying i. e. that of Guy de Fontgalland, a boy of twelve years who died in Paris in 1925; and Anne de Guigne, who died at Annecy in 1922 at the age of ten years. Their short careers seemed to have been passed as if already in the enjoyment of the beatific vision, diffusing the fragrance of divine grace. And since their deaths temporal favors and spiritual ones received by persons who asked for their intercession have been so numerous that the diocesan authorities in each case opened the Informative Process of their Cause of Beatification, and many thousands of ecclesiastics and lay persons have petitioned the Holy See to speed the investigations into those two holy little lives and the numerous cures of soul and body attributed to their prayers.

J. P. Conry

Dublin, Ireland.

Analecta

SACRA PAENITENTIARIA APOSTOLICA.

(Officium de Indulgentiis).

SPIRITUALIS VISITATIO IESU IN SSMO SACRAMENTO INDULGENTIIS DITATUR.

DECRETUM

Satis innotescit plurium christianorum, pietate praestantium, laudabilis praxis, qui propter aliquem morbum aliasve iustas causas impediti, quominus ad ecclesiam accedere possint ut praesentes Iesum visitent, publicae adorationi expositum vel in sancto tabernaculo reconditum (quod quidem vehementer exoptant) et ita lucrari quoque indulgentias hisce visitationibus adnexas, in propria domo aut ibi ubi impedimentum eos detinet, talem visitationem explere student in spiritu fidei erga realem Iesu Christi praesentiam in Sacramento Altaris, recitantes quoque praescriptas preces, sibique persuadentes, divinum Redemptorem in immensa sui Cordis caritate benigne accepturum hunc pietatis actum eodem quippe modo, quo spiritualis Communio Eidem est gratissima, quum Communio sacramentalis fieri nequeat.

Haec, alta quidem, in animo Suo revolvens, Ssmus D. N. Pius divina Providentia Pp. XI, ob eximiam Eius, quae toti christianorum Orbi apprime agnita est, pietatem erga hoc Sacramentum, quaeque Ipsum impulit ad nihil prorsus negligendum, quod conferre posset ad Eiusdem cultum efficacius

promovendum ac amorem in Ipsum ardentius refovendum, hanc praxim, iam admodum apud pios fideles invectam, peculiaribus indulgentiis locupletare statuit. Et optimo sane consilio, quum adamussim de praxi agatur quae hos fines directe respiciat sitque ob hanc rationem quam maxime a spiritus magistris commendata, utpote perapta ad vivide fidem iuvandam in hoc mysterium atque ad amorem ac grati animi sensus erga amantissimum humani generis divinum Redemptorem excitanda, qui ob infinitos Suae sapientiae thesauros ineffabilem modum invenit usque ad consummationem saeculorum manendi cum Suis creaturis, pretioso Suo sanguine redemptis, testatus Se delicias Suas in ipsis reperire.

Quapropter, in Audientia infrascripto Cardinali Paenitentiario Maiori die 23 mensis Februarii vertentis anni concessa, decrevit fideles omnes taliter visitationem Iesu Christi in Sacramento saltem corde contrito expleturos, et preces in Brevi Ap. sub die 3 Iunii 1932 [1] praescriptas scilicet quinquies *Pater, Ave* et *Gloria* ad Iesum in Sacramento Altaris et semel has easdem preces ad mentem Summi Pontificis recitaturos, quum rationes a propria voluntate alienae visitationem personalem impedirent, toties quoties *indulgentiam partialem quinque annorum* posse lucrari; *plenariam* quoque, suetis conditionibus, eisdem concessit semel in hebdomada lucrandam, si occurrentibus iisdem rerum adiunctis quotidie huiusmodi visitationem complere studuerint.

Praesenti in perpetuum valituro absque ulla Apostolicarum Litterarum in forma brevi expeditione et contrariis quibuslibet non obstantibus.

Datum Romae, ex Aedibus S. Paenitentiariae, die 12 Aprilis 1935.

L. Card. Lauri, *Paenitentiarius Maior.*

L. * S.

S. Luzio, *S. P. Regens.*

[1] Cf. *Acta Apost. Sedis*, vol. XXIV, p. 231.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

ATTRACTING PUBLIC SCHOOL CHILDREN TO CATECHISM CLASSES.

To the Editor, THE ECCLESIASTICAL REVIEW.

In an article with the above title in the July issue of THE ECCLESIASTICAL REVIEW, Father Henry and Father Johnson speak of the methods which each uses to provide religious instruction for public-school children and parish-school children.

The two priests are not in agreement as to the way to accomplish their purpose. Father Henry states that his experience leads him to believe that there are thousands and thousands of Catholic youth who are not being instructed in their religion, but who would come to instruction if, besides instruction, there was offered a period of entertainment or recreation. Father Johnson condemns emphatically Father Henry's theories and methods, and declares that, in this important matter of religious instruction, games and other attractions are neither useful nor necessary.

Father Johnson describes his own mode of procedure in order to reach the children for whom he is responsible. Who can question its efficiency? It means a pastoral care that demands time, labor, zeal, energy, fidelity to duty, unflagging interest, and above all a directing head — who sees that his plans for the spiritual welfare of his parishioners are carried out. It is the kind of administration that marks the successful conduct of affairs of moment. The manager of an industrial establishment knows what is to be done; he places responsibility upon his subordinates; he specifies their work, and he checks results. Father Johnson evidently considers the Christian training of the boys and girls of his parish at least

as important as the management of a factory. He leads. His curates follow. They discharge the essential duties of the priesthood; but they do more. They deal with people, not as an indistinguishable mass, or in a vague, haphazard fashion: they reach the individual soul. Father Johnson asks an account of their stewardship and keeps them keyed up to their tasks.

Of course, it will be readily admitted that a method in which recreation, games, societies, etc., are used as an attraction to draw boys and girls for religious instruction cannot compare in results with the thorough-going, wholly spiritual way, which Father Johnson adopts in reaching the little ones of the parish. Nevertheless, while one recognizes the efficiency of Father Johnson's methods, the opinion may be expressed that much more can be said in favor of Father Henry's method than Father Johnson is disposed to admit. Priests who have tried Father Henry's way know that it is efficient and successful. Hence they regret that Father Johnson should condemn it without qualification. Father Henry's method appeals to popular favor. Father Johnson's is not so commonly followed, because its success calls for hard, systematic work and an apostolic spirit in a greater degree than Father Henry's.

It would be enlightening to know the number of parishes in the United States — of the size of the one which Father Johnson shepherds—where there is a semblance of the parish supervision which he and his curates exercise. Such information cannot be had. But it is public knowledge that, besides routine work and provision for the essentials of religion, there is in many parishes a lack of that attention to individual souls which is so dominant in Father Johnson's discharge of his pastoral obligations.

Father Henry in his article describes an experience that gives food for thought. He says: "In a certain American parish in one of our larger cities of the Middle West, the pastor, a serious and zealous man, approached me in this manner: 'Can you come over here and give me some help in solving the problem of getting religious instruction to my public-school children. I have tried to work it out. A few are coming, but they do not come regularly, and we are not

getting anywhere. You may use the schoolyard, the schoolrooms or any part of the plant. Buy what supplies you need and send the bill to me.' "

Father Henry accepted the invitation. He began operations. He organized. He *worked.* Emphasis should be placed on *worked.* The result: "In a little while," he says, "we had an increase of about 400% over the previous regular attendance. Of course, catechetical instruction formed the major part of the programme." Now comes the following illuminating and amazing statement. "At the end of about three weeks the pastor came out into the yard where the children were playing games *and asked me to introduce him to a number of these children. They were Catholic children living in his parish; but they had not been attending Mass or catechetical instruction, lost sheep reclaimed by the attractive catechetical programme.*" (Italics inserted.)

Is it any wonder that in this parish the public-school children were without religious instruction. Is it any surprise that the pastor looked upon them as hopeless and beyond redemption? Christ said: "I am the Good Shepherd. I know mine and mine know me." In this instance the pastor gave no evidence of the knowledge which the Good Shepherd demands of every shepherd in charge of a sheepfold. He did not know the lambs of his flock. How could he shepherd them? They knew little of him. He learned of their existence only when a priest from the outside gathered them together and presented them to him. Yet he, and he alone, was responsible for their souls.

If either or both of these methods were a fact in the parishes of America, fewer of our Catholic boys and girls would land in houses of the Good Shepherd, in homes for juveniles, etc., and less would be said about leakage and the sad stories of Catholic young people who, alas! appear too frequently in police and juvenile courts.

PAEDAGOGUS

TRINITY COURT.

The Story of a Negro Parish.

Trinity Court, in the West End district of Cincinnati, is a perfect setting for "Porgy" or any other drama of Negro life. It has been called the blackest spot in the United States, both for the color of its tenants and the darkness of the deeds committed there.

This scene of almost weekly gun-play and "slashings" (a word seldom seen in police court news of northern cities) is reached by a narrow corridor through a large tenement which completely hides the court from the outside world. Low, one-story, red-brick buildings, once carriage sheds and stables of a better era, enclose the court and house some thirteen families.

Once a month a determined collector pauses at each doorway to obtain two dollars, rental charges for each of the squalid quarters. He displays two slips of paper, one a receipt and the other an eviction order, and his silent argument generally proves effective.

Eight years ago Trinity Court would have been typical of all West End, but during the interval a remarkable change for the better has taken place in the surrounding neighborhood. Police officers and others who should know, say that the transition can be traced directly to a towering edifice called Holy Trinity Church, against which Trinity Court sleeps its troubled sleep, stupidly unmindful of the high walls which overshadow it.

Eight years ago Trinity parish was in a bad way. Negroes had moved in all around. The congregation, once a thriving German community, had dwindled to forty-eight whites and two Negroes. Archbishop McNicholas was advised to sell the church and school. Instead he summoned an energetic young professor, Father Leo Walsh, from the diocesan junior seminary and asked him to spend a few days as caretaker in the deserted establishment. Perhaps the Archbishop guessed that the zeal of any good priest would be ignited by contact with the awful condition of the Negroes.

At all events Father Walsh eagerly responded to the suggestion of his superior that he devote his time to the colored folk.

"However, I told the Archbishop that I knew nothing about Negro work," Father Walsh relates, "but his Excellency re-

minded me that souls are neither black nor white and that the same general principles apply to all phases of conversion work."

The first bid for converts was the distribution of five thousand handbills in the Black Belt. Forty-eight Negroes applied for instruction. All but one of the Catholic whites in the parish moved out. The work was difficult and slow at the beginning, the only converts being children and old folk. The young men and their women friends would have nothing to do with the Catholic church. In nine years the schools have filled this void.

St. Anne's parish school cares for 250 pupils in the six elementary grades. Holy Trinity Junior High school has 350 students, while Madonna High school numbers 75. The latter youngsters are neat and clean, dressed in the traditional garb of Catholic high-school students. They are interested not only in their own, but in all Catholic activities and recently enlisted in a campaign of prayer to help the Maryknoll Missioners in the Orient.

Fifteen Sisters of the Blessed Sacrament were assigned to the work by Mother Katharine Drexel. They are assisted by four lay teachers. The records show that 98 per cent of those who enter the schools are non-Catholics and that 98 per cent of those who graduate are Catholics.

One thousand Negroes attend Sunday Mass at Trinity church and 400 go to St. Anne's. They have been 1,301 persons baptized and among them but one defection.

The Protestant denominations have not been idle. Within three blocks of Holy Trinity Church there are sixteen non-Catholic "store-front" churches and a total of 76 units in the entire West-End. It is interesting to note that only one of the non-Catholic colored sects, the Episcopalian, has branched off from the corresponding white denomination. All of the others were started independently by Negroes in imitation of the whites and include many strange names such as King Solomon Baptized Church, Macedonia Fire Baptized Church, Church of the Revelation, Antioch Church and African Methodist Episcopal Zion. Even a colored Masonic Order which has no official connexion with the whites, has been organized.

The fact that all Catholics, white, yellow or black, belong to the same Church has made a strong imprint upon the minds of the Negroes.

"There can be no social problem in our churches if we will but give the Negro his own buildings and his own priests," Father Walsh said. "The average Negro does not want to mix with the white folks any more than the whites want to associate with the colored. The Holy Father's encyclical on Native Clergy applies as fittingly to the Negro as it does to the Oriental. My work would be twice as effective if it were conducted by a Negro priest. It was said of old that the Chinese would not make good priests and, later, that Chinese priests would not make good bishops. The Holy Father has refuted this error by personally consecrating several Orientals, among them some unusually fine prelates. The Negroes, too, have made good whenever they have had the opportunity, which has not been often."

Self-sacrifice and devotion is commonplace among the converts, according to Father Walsh. He recalled the case of an eighteen-year-old Negro who works in a grocery store each Saturday night until eleven o'clock. The lad then walks a mile to a waterfront marble works where he mops the entire floor space until two in the morning. After three hours of sleep he receives Holy Communion at six o'clock Mass and gets back to the store in time to open shop at seven o'clock. Sometimes he is obliged to go without his breakfast.

Of course not all are free from ulterior motives and so to avoid the danger of attracting "rice Christians" to the church, Father Walsh has confined his public charity to a breadline where 150 loaves of stale bread, which the local bakeries supply at a penny a loaf, are given free to applicants each day and no questions asked. Many of the Negroes have lived for weeks on this daily bread and water. It is not uncommon for social workers to find a poverty-stricken family seated about a table, dipping pieces of bread into a single bowl of milk which must serve all.

Truancy officers and Juvenile Court attachés marvel at the influence which the Catholic faith has had on the moral life of the West-End converts. Recently a meeting of civic welfare workers was held for the purpose of discussing the alarming increase in Negro juvenile delinquency. The record of Holy Trinity church stood out as the great exception. While officers reported that they had to visit the West-End public

schools regularly once a week, they pointed to the fact that among the 700 Catholic children there had been but six delinquency cases in eight years.

In Holy Trinity school the truant is corrected in a unique way. If he has been a. w. o. l. he is obliged, upon his return, to don feminine garb and spend the day in girls' clothes. Before the rule went into effect there were fifteen truants a week. Since then, there have been but three run-aways in three years. These " played hookey " on the day when the circus tents were pitched only two blocks from school.

The welfare workers also commented on the comparative cleanliness of the Catholic colored students.

"Negroes are accused of being a dirty lot," said Father Walsh, "but most of the whites who live under similar conditions are anything but clean. The Negroes usually are pushed into the worst sections of our cities. It is difficult for any one to keep clean when he lives on the edge of a railroad yard or in the filth of our slums. It may surprise those Americans who hold smelling salts to their upturned noses at the very mention of a colored man, to learn that the Negro and the Chinese complain of the unpleasant odor of the white race."

Catholicity brings with it a certain amount of personal cleanliness, visiting nurses have noted. The Faith gives a new outlook to the Negroes and makes them better citizens. A decided decrease in West-End crime and loose living has been traced by some of the police officials to the influence of Trinity church.

All these facts indicate that success has marked the task which seemed too hopeless eight years ago. Last Easter Sunday in Trinity church, twelve hundred Catholic Negroes, holding lighted candles, renewed their professions of Faith. Archbishop McNicholas presided (he had been escorted from the cathedral by a Negro brass band) and reminded his auditors that Christ died for all men. He added that the Catholic Church was not unmindful of the Negro and the tragic suffering which he had endured so patiently during the depression.

The entire ceremony, which had been modeled after a similar event in New York City, made a deep impression on the colored population and 59 neophytes applied for instruction immediately after.

And so once-deserted Holy Trinity Church resounds again with Catholic hymns and even sordid Trinity Court shows signs of capitulating.

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CATHOLIC YOUTH AND CATHOLIC ACTION.

"Unless you watch over youths when they are first exposed to temptation, they will be robbed of their innocence, they will lose their horror for vice, they will be familiarized with crime, and when their habits are thus formed in early life, what prospect can you have of successfully grafting virtue upon this stock of evil, which has been rooted in a soil of sin? . . . What an account have you to render to the Great Father of those children entrusted to your care!"

These words from the first pastoral letter of the Bishops attending the First Provincial Council of Baltimore (1829) to the clergy of the infant Republic indicate that from the very foundation of the Church in the United States the protection of the virtue of youth has been a major concern of bishops and priests. May they not be reiterated with some emphasis to-day?

Wreckers of morality and destroyers of innocence and virtue among youth are at work assiduously, vigorously, brazenly, not only in Russia and Mexico, but right here in our own country. The Legion of Decency has met with encouraging success against the indoctrination of a perverted philosophy of life through the motion and talking picture. This must be considered, however, but one phase of a movement that has, as its set purpose, the defence of good taste and sound morality in all departments of social life.

The protection and nurturing of purity in boys and girls and adolescent youth is a prime and important duty of priestly activity. It is indeed a grave responsibility. "What an account have you to render," wrote the Bishops of the First Baltimore Council, "to the Great Father of those children entrusted to your care?" Priests generally recognize this duty and earnestly strive to discharge it to the utmost advan-

tage of our youth. That it is " a laborious occupation " is quite evident from the unremitting efforts that must be made to save our youth from vicious influences operating in manifold ways and among all ages of children and youth. Conditions are, speaking moderately, distressing. Indeed, in some quarters they are truly alarming.

Priests should be eager to lay hold of an instrument that will be helpful and effective in their work among youth. Over and above the priceless worth of purity to the individual, this virtue, in its power and beauty, is of incalculable social value. In the holy engagement of protecting our Catholic youth we render a service of the highest order to the nation as well as to the Church.

The Angelic Warfare, or the Sodality of St. Thomas Aquinas, is, in our opinion the workable and effective instrument for priests. Three centuries of usefulness and glorious results form its credentials. Thus it is not just an expedient for the times. Opportunism does not bring it forward at this critical period. It responds to the needs of the hour. No less an authority than Pope Pius XI makes this clear.

Pope Leo XIII declared the Angelic Doctor the patron of all Catholic schools and scholars. Despite this action of the most illustrious sponsor of Thomistic renaissance there exists a lamentable lack of knowledge of his life and career. Perhaps the brilliance of his intellectual leadership has made too many pause as being outside the pale of his inspirational influence. Yet Pope Pius XI proposes St. Thomas Aquinas as the faultless guide for all classes and particularly for Catholic youth. He ardently desires the choice of Aquinas as a very special patron of youth. None realize better than our Holy Father, who has confirmed the primacy of Thomas as an intellectual and moral leader, that the ideals and accomplishments of the peerless teacher and defender of the faith are just the stimulating, provoking forces needed to fire the imagination and enthusiasm of youth in the quest for and unstained retention of purity. Disaster in purity often means the wreckage of faith. Truth and morality, learning and holiness are inextricably linked together in Thomas Aquinas. The devoted disciple of Aquinas will hold fast to goodness and truth.

To advance and foster the patronage of the Angelic Doctor among Catholic youth Pope Pius XI gives a strong commendation of the Angelic Warfare ". Above everything else," our Holy Father writes, " it is necessary that our youth take St. Thomas as their special model and that they try to imitate and follow as carefully as possible the great virtues which stand out so prominently in his life and in particular the virtues of humility, the ground of the spiritual life, and of purity. They can learn from this man's life and from his teachings how to restrain every movement of pride, how to implore humbly for their studies an abundance of the light of God. From this teacher, too, they can learn how to flee with all their power from the allurements of pleasure so that they may be able to contemplate the truth with a clear vision. If in the extreme danger in which St. Thomas was placed, his chastity had not conquered, it is probable that the Church would never have had an Angelic Doctor. When we, therefore, behold the majority of youth, seduced by the attractions of pleasure, throw overboard so quickly their purity and give themselves to the delights of the senses, we exhort you, Venerable Brothers, from the depths of our heart to propagate everywhere, and especially among the younger clergy, the society called the Angelic Warfare, a society founded for the purpose of preserving and guarding the virtue of purity under the protection of St. Thomas. We confirm all the pontifical indulgences with which the society has been enriched by Benedict XIII and by all our predecessors. In order that everyone may be induced the more readily to become a member of the Angelic Warfare, we grant the faculty to its membership, instead of wearing the cincture, to carry suspended from the neck a medal which represents on one side the picture of St. Thomas girded by angels, and on the other that of the Blessed Virgin, Queen of the Most Holy Rosary."

Our Holy Father's plea is clear, definite, convincing. It needs nothing to buttress it.

The Sodality of St. Thomas Aquinas, or the Angelic Warfare, as it is also known, was established in 1649 at the University of Louvain. For three hundred years it has exercised an ennobling influence in the lives of Catholic students. Learning and sanctity have been fostered by it. Youth has been

fired to a holy enthusiasm in striving to exemplify in some measure the sincerity, humility, the truthfulness and purity of one whose eminence in learning was only surpassed by his sanctity.

What finer project of Catholic Action could be entertained and pursued than the enrollment under the standard of St. Thomas Aquinas of all Catholic students in grade and high schools; in colleges, seminaries and universities. The romance and reality of his life combine to fashion a magnetic appeal for American youth. He is not a cold, imperial, condescending intellectualist. Thomas knew men and institutions better than most men that have ever lived. His sympathy for and understanding of men are unsurpassed.

Devotion to St. Thomas Aquinas among the Catholic youth of the United States will be a tremendous advantage to the Church and the nation in the decades to come as well as to youth itself to-day. If the principles espoused by such worthy causes as the Legion of Decency are to remain vitally operative, no more reliable aid can be found for this desideratum than the Angelic Warfare.

The obligations for membership in the Angelic Warfare are very simple and in no way burdensome. The spiritual benefits are most attractive. Further information may be obtained from The Angelic Warfare, 141 East 65th Street, New York City.

EDWARD HUGHES, O.P.

New York City.

THE PRIEST AND THE SOCIAL WORKER.

When the social worker chooses social service as her profession, she has a motive for doing so. The Catholic worker who goes into a Catholic or even into a non-sectarian agency usually has an added motive over and above the general desire of service, one of a spiritual nature. In thinking of the present Catholic social worker, as she is representative of a whole group, one cannot omit the spiritual side of her work nor can one minimize the influence for good she will bring to her clients when she truly evaluates the spiritual equipment of her Catholic faith.

The principles of social work very definitely emphasize the fact that a social worker alone cannot solve problems or make the necessary adjustments in family life which result in a well-balanced and happy existence for her clients. Her aim is to give an opportunity to them to lead a normal, happy life. Her training teaches her that she must bring all the resources of the community to bear upon her problem, each resource contributing whatever it can toward the solution of the difficulty and effective help of those under her care. She recognizes family life and the sacrament of Marriage as divine institutions and realizes that a family out of harmony with God is indeed in a sad plight and she finds it impossible at times to make adjustments in material ways under such a condition. With this underlying principle in mind she finds herself directing her inquiries to and seeking advice from the pastor of her clients, who as pastor of his flock has the right to suggest aid in matters that concern the spiritual as well as the temporal well-being of his parishioners. And because of this the social worker finds herself most frequently knocking at his door and, it is to be regretted, many times with much fear and a sinking heart.

We must admit, in speaking of the types of priests to whom the social worker must appeal to guide her first steps in planning treatment for her cases, she is not always well trained and that she may have made the fatal error of approaching a pastor with a mistaken attitude in regard to his position among his people. It is true that a social worker may sometimes approach him, not to seek his advice in making a plan but with a plan in mind, to dictate to him the part that he is to play with scarcely any consideration of his sensibilities or position.

The untrained worker does not fully represent present-day social work. But the trained worker is not always understood by priests.

One type has no understanding of social work and no desire to seek understanding of it. The type is unsympathetic toward social work and the social worker. He is not only a source of personal discomfiture for the social worker but also a detrimental influence upon social work in general. A short illustration will define the problem more clearly. In a certain town in the United States, where a Catholic charities organization had not been formed, but where a non-sectarian agency carried

the burden of all social problems, two Catholic social workers were employed. Naturally, they wished to turn frequently to the pastors of this town for guidance and help. Circumstances developed so that it was within the power of the pastors to bring about a movement whereby all Catholic children and most of the Catholic relief cases would be assigned to the two Catholic workers in the agency. There were three priests in the town. One we might term neutral. He made no particular effort to advance the movement or to stop it. The other two definitely belonged to the type described above. Their attitude toward the social workers was that if they wished to do something meritorious they should enter the convent or teach Catechism classes in the schools, and the business of social work was all the "bunk". In the midst of an effort to show the two pastors how necessary it was for them to coöperate and exercise Catholic influence in this non-sectarian agency, the two social workers were advised by these priests not to bother them any more about social work; that they would take care of the problems that came to them, as they saw fit. Yet, in this very agency, there was a movement on foot for the dissemination of birth-control literature and other practices that were totally un-Christian and even of a proselytizing nature. To go into the results of this particular clerical attitude is unnecessary.

Priests of the second type which the social worker must meet are those who are unsympathetic and uninformed in regard to social service, but who when the need is demonstrated to them, are willing to modify their ideas and learn the underlying principles and motives of social work. They are quickly won over. One illustration will suffice. I have in mind a particular priest who was old-fashioned enough to believe that a social worker was simply a "busybody and gossip-monger", and he refused at any time to discuss any problem of his parishioners with a social worker. However, it so happened that a child in the parish was taken into Juvenile Court with which the Catholic charities had an agreement whereby all Catholic cases were subject to its jurisdiction. The pastor himself approached the judge in respect of the probation of this child. The judge was able to convince the priest that there were certain elements of wisdom and good in social work and he was

able to show him that the court could not accept the recommendation of an individual but must have the recommendation of a trained staff in such matters. The priest reviewed some of the recommendations that had previously been made by the agency and following this he came to the agency and asked that it take charge of this particular child in court. As time went on he appealed frequently to the social workers both for advice in particular cases and for interpretation of certain social problems that confronted him.

Again, we have another type which we may classify as the priest who has no understanding of social work and its processes but who is very sympathetic and is willing to learn and aid in any way he can. This type is not difficult to deal with and the worker finds him helpful, although at times a bit cumbersome because of some of the mistakes to which his good intentions lead him. An illustration of this is quite ludicrous. A certain priest, who was well pleased with the work done in his district by the social worker, in his desire to be, as he thought, coöperative, one Sunday, with much gusto, announced that all people in the parish who were in need of anything should apply to the Catholic charities of the diocese. Of course, his intention was good, but the avalanche of cases and the variety of requests that came to the Catholic charities in that diocese in the following week almost staggered the social workers. It took considerable patience to deal with the problems and it resulted in many unhappy disappointments to those who made impossible requests of the agency.

No doubt, the most difficult type that the social worker meets, and the one that thwarts her most, is the priest who has an understanding of social work and its aims but who is unsympathetic in his attitude and many times unwittingly is a source of disappointment and failure to the social worker when one plan after another fails because of lack of coöperation on the part of the client's pastor.

The type of priest who is a joy and an encouragement and an immeasurable help to the social worker is one who is both intelligent and sympathetic toward social work and who sees the wider implications of the whole process and recognizes all that it accomplishes. It is to this type that the social worker may turn with her problems and be assured that a helpful plan

will be submitted to her in such a way that she may feel free to offer suggestions that seem pertinent to the case.

There is no doubt that a priest who realizes how much the social worker depends on him and more often how much she stands in awe of him, out of reverent courtesy, will treat her with consideration and seek to encourage her in a task which is far from pleasant at times. The very fact that the social worker has a religious motive and that she has dedicated her life in part or in whole to the task of giving people an opportunity to lead a happy, normal and well-balanced life, would seem to deserve a kindly word and a helping hand at all times but more especially when her task seems a hopeless one. There is no priest who in his heart would refuse to help one in trouble. When the social worker appeals to him to help her with one of his flock, there are two people in trouble. Therefore he should be doubly anxious to extend his so valuable aid.

The appeal is to all priests, first, for them to develop an understanding and a desire to know a movement which cannot now be stopped; a movement which is gaining impetus and universal recognition. Unless Catholics keep pace with this movement, we will have those who neither understand our Catholic faith nor sympathize with it, administering increasingly to Catholics. It is an appeal, too, for sympathy and trust in the ideals of those young women who choose to do God's work in a way that may be new but is none the less sincere.

SERVUS.

REPLACING THE STATIONS OF THE CROSS.

Qu. Will you please answer the following questions.

An old set of stations is replaced entirely by a new set. The places of all the stations on the walls are changed. How many individual stations may be changed and replaced by new ones without forfeit of the indulgences.

What is the effect in each of the three cases? What must be done?

Resp. 1. If an old set of stations is replaced entirely by a new set, a new canonical erection is necessary.

Yet if the fourteen wooden crosses are distinct from the frames containing a painted or carved representation of each station, and if those wooden crosses are not changed, while

the old set of paintings or sculptures is renewed, no new canonical erection is necessary, because the indulgences are attached to the fourteen wooden crosses, not to the fourteen images.

2. If the places of the same wooden crosses are changed on the walls, no new erection is necessary.

3. If one-half or more of the wooden crosses are replaced by new ones, the indulgences are lost and a new canonical erection is necessary.

See Tanquerey, *Theologia Moralis*, tomus primus, editio undecima, Appendix de Indulgentiis, p. 366, no. 653 (f): "Nova erectio non requiritur ob *accidentalem mutationem in crucibus*, e. g. si ad tempus remotae eidem loco restituantur, aut in *eadem ecclesia melius disponantur* . . . ; aut si veteribus crucibus novae in minori tamen parte, substituantur. . . . Secus, si cruces essentialiter destruerentur, *vel in majori aut dimidia parte mutarentur.* Ad novam erectionem in eodem loco praesumi potest consensus eorum quorum interest."

THE EUCHARISTIC CRUSADE.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the July issue of THE ECCLESIASTICAL REVIEW there was a query in regard to the Eucharistic Crusade. Your answer limited itself to the Eucharistic Crusade of Averbode (Belgium) and made no reference to the Eucharistic Crusade of the Apostleship of Prayer.

This section of the League of the Sacred Heart, as the Apostleship of Prayer is commonly known in the United States, was established in France during the World War. On 6 August, 1932, Pope Pius XI granted it the title of *Primaria* "honoris tamen tantum causa" as provided in canon 725 of the Code of Canon Law. The Eucharistic Crusade of the Apostleship of Prayer is not distinct from it but is the perfect expression of its spirit. Its membership is formed from those whom our Holy Father calls "the élite" of its associates. It is the crowning work of the League.

There is no conflict between the Eucharistic Crusade of Averbode and that of the Apostleship of Prayer. Both are

approved by the Holy See and both, in a friendly agreement signed at Rome, 3 March, 1932, and presented to the Sacred Congregation of the Council, stated that, though independent organizations, they would not be rival workers and would avoid every occasion and appearance of conflict such as establishing simultaneously in a parish their centres of the Eucharistic Crusade. The agreement was in no way intended to limit the rights of parish priests. The purpose was that the two organizations might work harmoniously.

Thus a pastor is free to establish in his parish, with the approval of the bishop, either of these two forms of the Eucharistic Crusade. Where a centre of the Apostleship of Prayer exists, no new permission is required—unless the Ordinary states otherwise—to begin this phase of the League work. Any inscribed associate can take up the practices of this section under the guidance of the local director.

This note is not intended as an objection to your explanation in the July number, but only to call your attention to the now world-wide Eucharistic Crusade of the Apostleship of Prayer.

CHARLES J. MULLALY, S.J.,
National Director
LEAGUE OF THE SACRED HEART.

SOME RUBRICS OF THE MASS.

Qu. Is it proper for a priest about to distribute Holy Communion, to give the blessing with his right-hand extended toward the side of the altar, without turning at all to the people?

2. What rubrics govern the priest who takes the Blessed Sacrament from the tabernacle in order to give Holy Communion to the sick? Are these rubrics binding?

3. What rules govern the celebrant of the Holy Sacrifice as regards the tone of voice used in its different parts of the Mass?

Resp. 1. The Rituale Romanum of 1925 (Titulus IV, caput II) describes minutely the ceremonies which all priests must observe in giving Communion during Mass or outside the Mass.

Once the Confiteor has been recited by the altar boy, the priest genuflects to the ciborium opened on the corporal, and

turning toward the people from the Gospel side (so as not to have his back to the Blessed Sacrament) he says *Misereatur* and *Indulgentiam*. Then he turns to the altar, makes a genuflexion and takes the ciborium, which he holds by the nodus with his left-hand; and having taken one of the hosts with the thumb and forefinger of his right-hand, he raises it a little above the ciborium, and in that position turns to the people. Then having his eyes modestly fixed on the Blessed Sacrament, he says in a clear and devout tone of voice, *Ecce Agnus Dei, ecce qui tollit peccata mundi;* and then three times, *Domine non sum dignus,* etc. Having said these words, he descends by the middle of the altar and begins at the Epistle side to distribute Holy Communion. (See Rubrics 2, 3, 4, 5 of the 2nd chapter of the fourth Title.)

2. If, after Mass, the chaplain of an institution has to bring Communion to a sick person *within the house*, he must keep his cassock on and wear a surplice and a stole either white or of the color of the day.

Leaving his birretta on the bench, he genuflects at the foot of the altar and ascends the steps. After unfolding the corporal, he opens the tabernacle door, genuflects, takes the ciborium and places it on the corporal.

He receives on his shoulders the humeral veil, genuflects again, takes in his hands the ciborium, covers it with the extremities of the humeral veil, and goes to the rooms of the sick inmates. He is preceded by an altar boy who carries a lighted candle and rings a little bell.

Instead of using the big ciborium, he may put in a smaller pyx the exact number of hosts to be distributed to the sick. (Rituale Romanum, Tit. IV, cap. IV, nos. 12 et 13.)

The spirit of faith and religion will prompt all conscientious priests to observe carefully these rubrics, for they are certainly of obligation.

3. The "Ritus servandus in celebratione Missae" prescribes three different tones of voice in which the various parts of a low Mass should be read by the celebrant. (See *The Sacred Ceremonies of Low Mass*, by the Rev. F. Zualdi, C.M., translated by the Rev. M. O'Callaghan, C.M., 12th edition, page 3.)

"Some portions of the Mass are to be read secretly, so that the celebrant hears them, unless indeed prevented by some

physical inability or extrinsic impediment, but they should not be heard even by those around the altar; other portions in a *moderate* and *somewhat raised* tone of voice so as to be heard by the server and those around the altar, and other parts in a *clear* and *intelligible*, but moderate and grave voice such as will excite devotion. The obligation of thus varying the voice binds under pain of sin, at least venial, though some few falsely suppose that these rubrics are not preceptive."

The following parts are to be said in a clear voice: The Antiphon *Introibo*, etc., and the Psalm *Judica*, etc., with the Confession; the Introit; the Kyrie eleison, etc.; the Gloria; the *Dominus vobiscum;* the first Prayers or Collects; the Oremus, *Flectamus genua, Levate;* the Epistle or Prophecies with the Gradual, Verse, Tract or Sequence, the Gospel; the Credo; the Offertory; the Preface, from *Per omnia*, etc., to Sanctus exclusively; the *Per omnia*, etc., with the Pater noster, etc.; *Per omnia*, etc., and *Pax Domini*, etc.; the Agnus Dei; the Communion, the last Prayers or Post Communions and *Humiliate capita vestra Deo*, when it occurs; the *Ita Missa est, Benedicamus Domino*, or *Requiescant in pace;* the *Benedicat vos*, etc.; the last Gospel.

In conclusion let us quote the Rubricae Generales, titulus XVI, n. 2: "Sacerdos autem maxime curare debet, ut ea quae clara voce dicenda sunt, distincte et apposite proferat; non admodum festinanter, ut advertere possit quae legit; nec nimis morose, ne audientes taedio afficiat; neque etiam voce nimis elata, ne perturbet alios, qui fortasse in eadem ecclesia tunc temporis celebrant; neque tam submissa, ut a circumstantibus audiri non possit, sed mediocri et gravi, quae et devotionem moveat, et audientibus ita sit accommodata, ut quae leguntur intelligant. Quae vero secreto dicenda sunt, ita pronuntiet, ut et ipsemet se audiat et a circumstantibus non audiatur."

RITE OF MASS IN A STRANGE CHURCH.

Qu. A priest of the Roman rite who celebrates Mass in the chapel of Tertiary Dominican Sisters must conform to the feasts of their calendar. But must he conform to their rite? To be more specific:

1. Must he use the Dominican Missal or his own proper Missal or is he at liberty to use either?
2. Must or may he recite the "ordinary of the Mass" as it is found in the Dominican Missal, which differs in several respects from that in the Roman Missal?
3. Must or may he say the distinctive form of the oration *A cunctis* as it appears in the Dominican Missal? and add a fourth collect on certain days as prescribed there?
4. May the sister who in lieu of a server answers the Mass prayers use the short form of the *Confiteor* as it is found in the Dominican Missal? And may the sisters use the same short formula of the *Confiteor* before receiving Holy Communion during or outside the Mass?

Resp. Before answering these questions a few preliminary remarks are in order. Nuns with solemn vows usually recite the whole Divine Office in choir according to the calendar of their order. In their chapel the common law of the Church prescribes also the same calendar for Mass in their chapel. Therefore in the chapels of the Poor Clares the *Calendarium Romano-Seraphicum* is obligatory; in the chapels of Dominican nuns (of the Second Order), the Dominican calendar; in the chapels of the Carmelite nuns, the Carmelite calendar; etc.[1]

Among the privileges enjoyed by Tertiary Congregations duly aggregated to the respective First Orders in conformity with canon 492 § 1 is this, that they are entitled to the use of the proper calendar and Missal of the First Order for the celebration of Mass, even if they do not recite the entire Divine Office, but only the Little Office of the Blessed Virgin.[2]

[1] This same rule holds good also for those convents of the orders in which by reason of papal indult the nuns do not actually take solemn vows as is the case with almost all nuns in the United States of America. Only in the four convents of the Visitation nuns at Georgetown, Baltimore, Mobile, and St. Louis is solemn profession made. Cf. S. C. Ep. et Reg., 3 Sept. 1864—*Acta Sanctae Sedis*, I, 708-739; *Concilium Plenarium Baltimorense II*, n. 419. The fifth convent at Kaskaskia mentioned in that rescript has been suppressed. It is also stated that several convents of Carmelite nuns in the United States have recently taken solemn vows.

[2] "I. Ordines Regulares proprium omnino habere debent Kalendarium, quod pariter adhibendum est a Monialibus et Sororibus eorumdem Ordinum."—S. R. C., decree, 28 February, 1914—*Acta Ap. Sedis*, VI (1914), 118. Regarding Tertiary Franciscans cf. Pius VI, bull *Religiosos Ordines*, 6 September, 1785 (printed at the head of the *Missale Romano-Seraphicum*; S. R. C., 15 April, 1904, ad L — *Decr. Auth.*, n. 4132; *Caeremoniale Romano-Seraphicum* (2. ed., Ad Claras Aquas: Typographia Collegii S. Bonaventurae, 1927), n. 187. Regarding Tertiary Dominicans cf. S. R. C., 4 June, 1920—ECCLESIASTICAL REVIEW, LXIV (1921), 272-273. Cf. Charles Augustine, *Liturgical Law* (St. Louis: Herder Book Co., 1931), p. 297.

Therefore in the chapels of Tertiary Franciscans the Calendarium and the *Missale Romano-Seraphicum* are proper; and in those of Tertiary Dominicans the Calendarium and *Missale Dominicanum* are proper, etc.

Secular priests and religious priests (except Dominicans, Carmelites and Carthusians) will not find the peculiar difficulty raised by the present inquirer, when they say Mass in a chapel of Franciscan sisters, since the Franciscan Missal follows the Roman rite with special feasts proper to the order. The Dominicans, Carmelites and Carthusians, however, have a rite of their own which differs in many prayers and ceremonies from the Roman rite.[3]

The answer to the basic question underlying all the queries of our correspondent is found in *Additiones et Variationes in Rubricis Missalis*, etc., tit. IV, *de occurrentia et de translatione beatorum*, n. 6, which prescribe:

> Omnes et singuli Sacerdotes, tam saeculares, quam regulares, Missas, etsi Regularium proprias, omnino celebrent juxta Kalendarium ecclesiae, vel oratorii publici, in quo celebrant; exclusis tamen peculiaribus ritibus Ordinum et ecclesiarum propriis. Idem servetur in oratorio semipublico, sive in capella principali Seminariorum, Collegiorum, piarum Communitatum, Hospitalium, Carcerum et similium. Si vero, juxta Kalendarium ecclesiae aut oratoriorum praefatorum, Missae votivae vel aliae permittantur, easdem celebrare valeant, servatis tamen Rubricis et Decretis.

From this section of the *Additiones et Variationes* the following conclusions (as far as it bears upon the present inquiry) must be drawn:

A. In the *principal* chapel of sisters who by law (as Poor Clares, Dominican nuns of the Second Order, Carmelite nuns, Benedictine nuns) or by privilege (as Tertiary Franciscans, Tertiary Dominicans) are entitled to follow the calendar of their respective order, all priests, both secular and religious, are obliged to follow this proper calendar of the chapel.[4]

[3] I. Wapelhorst, *Compendium Sacrae Liturgiae* (10. ed., New York; Benziger Bros., 1925), n. 11, 6. Cf. "Preachers, Order of", *Catholic Encyclopedia*, XII, 366-367; "Dominicus, der hl.", *Kirchenlexikon*, III, 1938-1939.

[4] The Code permits only cardinals (canon 239, § 1, n. 9) and bishops (canon 349, § 1, n. 1) to follow their own calendar at the celebration of Mass everywhere. More recently Pope Pius XI bestowed upon certain officials of the Roman Curia the

B. The Missal which is proper to an order must be used and the proper Masses as found in that Missal must be said by all priests, secular and religious, celebrating Mass in the principal chapel.[5]

C. If the proper calendar of the church or chapel permits the celebration of votive or other Masses, a visiting priest may say one of these — always of course in conformity with the rubrics.[6]

D. But a visiting priest will not observe the special rites proper to the church or oratory, if it differs from his own. Therefore a priest who is obliged to follow the Roman rite may not say Mass after the manner observed by the Dominicans, even when celebrating Mass in a church or chapel where the Dominican calendar prevails. In like manner a Dominican priest celebrating Mass in a church or chapel where the Dominican calendar is not observed (e. g., in the chapel of Tertiary Franciscans) will be obliged to say Mass according to the calendar of that church or chapel and use the Missal proper to it; but in his ceremonies he will follow the rite of his order.

Let us illustrate this with an example. If on the feast of St. Dominic a secular priest, a Franciscan or other religious says Mass in a church or chapel in which the Dominican calendar obtains, he will say the proper Mass

privilege of always and everywhere using the Roman calendar. The apostolic constitution *Ad incrementum*, 15 August, 1934, n. XLVI, LXXIV, CVIII, CXXVII, E), CXLV—*Acta Ap. Sedis*, XXVI (1934), 497-521.

[5] This is but a renewal of the law first laid down by the Congregation of Rites in the decree of 9 December, 1895 (*Decr. Auth.*, n. 3862), where it is stated more clearly: "Omnes et singuli Sacerdotes, tam Seculares quam Regulares . . . Missas quum Sanctorum tum Beatorum, etsi Regularium proprias, omnino celebrent Officio eiusdem Ecclesiae vel Oratorii conformes, sive illae in Romano, sive in Regularium Missali contineantur . . ." Cf. F. Brehm, *Die Neuerungen im Missale* (Ratisbon: Fr. Pustet, 1920), p. 160.

[6] These "other Masses" might be of feasts of double, major or minor, or semi-double rite which are perpetually or accidentally impeded (simplified by reason of another feast), provided that the impeding office is not a double of the first or second class, any Sunday, even anticipated or, also as to office, reposed, a privileged octave of the first or second order, the octave day of a privileged octave of the third order, or a privileged ferial or vigil (cf. *Additiones et Variationes*, etc., tit. IV, *de occurrentia et translatione festorum*, n. 4); in such a Mass the first commemoration will be of the office prescribed by the calendar proper to the church or chapel (unless a commemoration that is never separated from the feast takes precedence), followed by all the others in the usual order (cf. *ibidem*, tit. V, *de commemorationibus*, n. 2) with or without Gloria, Sequence, Credo, proper Preface and last Gospel, as the rubrics require.

of the feast as it stands in the Dominican Missal as a double of the first class, with Gloria, Sequence, Credo, and proper Preface. In a Franciscan church or chapel, a secular priest, a Dominican or other religious would be obliged on the same day to say the Mass of St. Dominic as it appears in the *Missale Romano-Seraphicum:* it is here likewise a double of the first class with a proper Mass (identical with that in the Dominican Missal) with Gloria, Sequence, and Credo, but with the common Preface. In other churches where the Roman calendar prevails, all, including Dominicans and Franciscans, should on that feast say the Mass of St. Dominic as it is found in the Roman Missal, as a double, with Gloria, but without Sequence, Credo or proper Preface.

E. In *secondary* chapels (i. e., others than the principal one) of all convents each priest must follow his own calendar and Missal, irrespective of the one which is obligatory in the principal chapel. Thus a secular priest would use the Roman Missal, a Dominican the Dominican Missal, a Franciscan the Franciscan Missal.[7]

1. The preceding answers the first two of the above questions. Even if the chaplain of Tertiary Dominican sisters is himself not a Dominican, he is nevertheless obliged, when saying Mass in their principal chapel (where he usually celebrates the Holy Sacrifice), to use the Dominican Missal, reciting all the *proper parts of the Mass* as they appear there. In like manner, if a Dominican were chaplain, say, for Tertiary Franciscan sisters, he would be obliged to follow the Franciscan calendar and use the Franciscan Missal in their principal chapel.[8]

2. Each chaplain, however, should say Mass, not according to the rite of the chapel, but according to the one to which he is personally obliged. In other words, if the chaplain in a convent of Dominican sisters is not a Dominican, but is obliged to follow the Roman rite, he follows the latter even in the

[7] Cf. Brehm, *op. cit.*, p. 159; J. Aertnys, *Compendium Liturgiae Sacrae* (9. ed., Turin: Marietti, 1927), n. 163, IV.

[8] If, however, for any reason whatsoever, the chaplain celebrates Mass in a secondary chapel of the convent, he like any other priest will follow his own proper calendar and use his own proper Missal, irrespective of whether it agrees with the calendar and Missal that are obligatory in the principal chapel.

sisters' chapel: he recites the entire *ordinary of the Mass* (prayers at the foot of the altar, the Canon, etc.) and performs the ceremonies (genuflecting and bowing, preparing the chalice, etc.) as laid down in the Roman Missal, and not as in the Dominican Missal. In like manner a Dominican who is chaplain, say, in a Tertiary Franciscan convent, will follow the rubrics of the Dominican ceremonial.

For the third and fourth questions the present writer finds no authoritative answer.

3. It seems that the oration *A cunctis* will have to be said in the form which appears in the proper Missal of the church or chapel where Mass is said. Therefore in a chapel of Dominican sisters it would have to be taken from the Dominican Missal.

A Dominican Friar whom the present writer consulted was at a loss to understand what peculiar "fourth Oratio in the Collects on certain days" our inquirer finds in the Dominican Missal. As the Friar explains it, the number of the Collects in the Dominican Missal is regulated by practically the same rules as in the Roman Missal. If then on certain days a fourth Collect is prescribed in the Dominican Missal, it belongs to the "proper" rather than to the "ordinary of the Mass" and therefore whenever the Dominican calendar calls for it, those saying Mass where the Dominican Missal is obligatory would, it seems, be bound to add that fourth collect.

4. The rite for the celebration of Mass, i. e., the ceremonies to be followed, is not determined by the calendar proper to the church or chapel where the Mass is said, but by the rite to which the celebrant belongs. It would seem, therefore, that when the celebrant follows the Roman rite, the server too ought to follow it; and it appears that a Dominican sister, answering the Mass prayers in place of a server, ought to recite the *Confiteor* according to the Roman rite. This conclusion gains weight when it is remembered that the Dominican sister at the same Mass responds to the other prayers at the foot of the altar, not as they are found in the Dominican rite, but as in the Roman rite. The same would hold good at distribution of Holy Communion, whether during or outside the Mass.

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PRIEST LEADS IN PUBLIC EXERCISE OF WAY OF CROSS.

Qu. Is it required that a priest lead by going from Station to Station in the devotion of the Way of the Cross? May a priest read the prayers from the pulpit while altar boys move from one Station to another?

Resp. 1. On 6 August, 1757, the S. Congregation of Indulgences declared that when the exercise of the Way of the Cross is made in common by a number of people, it suffices that a priest, accompanied by two clerics or altar boys, goes from one station to the other, and, standing in front of each one, recite the usual prayers, to which the people give answer. This decree (no. 210) speaks of a priest and of nobody else, and hence is to be interpreted literally.

It is true that its rigor was mitigated on 27 February, 1901 and on 7 May, 1902, on behalf of religious communities of brothers or sisters, in which it is now sufficient that one of the brothers or one of the sisters go from one station to the other reciting the usual prayers. But this mitigation cannot be extended to the laity attending the Way of the Cross in a church.

2. It is generally admitted by canonists that when the Way of the Cross is made in common in a church, it may be conducted by two priests; one in the pulpit reads the usual prayers; the other, with two altar boys, goes from station to station. But no authentic decree nor approved canonist considers it sufficient that, while a priest reads the prayers from the pulpit, the two altar boys, not accompanied by a priest, go from station to station.

In regard to Indulgences, the conditions required by the Holy See must be strictly observed, as ordained in canon 925, § 2: "Ut subjectum capax eas revera lucretur, debet habere intentionem saltem generalem eas acquirendi, et opera injuncta implere statuto tempore ac debito modo secundum concessionis tenorem."

Concerning the manner of making in common the Way of the Cross, see in Tanqueray a careful summary of the decrees issued by the S. Congregation of Indulgences and in recent years by the Sacra Poenitentiaria [*Synopsis Theologiae Moralis,* editio undecima, tomus primus, p. 366, n. 654 (a)].

See also Sabetti-Barrett, 33rd edition, p. 1082; and Génicot-Salsmans, 9th edition, 2nd vol., no. 407, p. 372.

Ecclesiastical Library Table

RECENT THEOLOGY.

A scholarly addition to the many recent works treating the Church under the sublime concept of the Mystic Body of Christ is *Le Corps Mystique de Christ* by the Rev. E. Mura.[1] The work is in two volumes, the first of which treats of the Mystic Body in itself; the second, of the Mystic Body in its activities both of Head and of Members. Father Mura has striven to propose his subject in a manner and in terms that will be intelligible to the ordinary reader unacquainted with theological technicalities. Not only the dogmatic, but also the ascetical and mystical aspects of the doctrine are considered in detail—for example, the practice of the theological virtues.

The same theme is developed for those who read Spanish in *La Iglesia Católica* by the Rev. L. Colomer, O.F.M.[2] In the chapter on the development of dogma, the author adheres to the view of the late Father Marin-Sola, O.P., who held that a doctrine which is only virtually contained in revelation may become a dogma of divine-catholic faith.

Doctrina Hosii de Notis Ecclesiae[3] by Dr. Stanislaus Frankl is an historical study of the method of proving the truth of the Catholic Church by the four notes of unity, sanctity, catholicity and apostolicity. Although these four properties were attributed to the Church from the early centuries, it was only in the sixteenth century that they were utilized precisely as distinguishing marks of the true Church of Christ. The credit of first employing these four properties in this manner, according to Dr. Frankl, is due to Cardinal Hosius of Poland. In the course of his treatise Dr. Frankl describes the methods employed by the Protestants of the sixteenth century in their attempts to demonstrate the truth of their various churches. He also narrates the apologetic methods of some of the Catholic theologians—for example, Bellarmine, who argued from fifteen notes, and Bozio who had 100 notes of the true

[1] Paris, Blot, 1934.
[2] Valencia, Fenollera, 1934.
[3] Rome, Pustet, 1934.

Church. Others based their argument simply on the note of the primacy.

Of interest in view of the recent canonization of St. Thomas More is an article in the *Clergy Review* for May entitled "Blessed Thomas More and the Papacy" by the Rev. R. W. Meagher, D.D. The article is a reply to those Anglicans who allege that the saintly English chancellor held views contrary to the faith of the Church of Rome, and consequently cannot be regarded as a martyr for this faith. Indeed, some even venture to assert that if More were living to-day he would give his allegiance to the Anglican rather than to the Roman Church. One of the grounds for this inference is the fact that St. Thomas More held a general council to be superior to the Pope and capable of deposing him. However, as Dr. Meagher points out, the doctrine of the superiority of the Pope over a council was far from clear in the sixteenth century. In fact, St. Robert Bellarmine, writing fifty years after the death of More, said that this was still a controverted point among Catholics.[4] Therefore, the fact that a layman, unacquainted with the details of theological lore, held the opinion which nowadays we know to be false offers no proof of any intentional failure to accept what he believed to be the faith of the Roman Church. Indeed, Dr. Meagher tells us, in his earlier years St. Thomas More believed the Roman primacy to be of merely ecclesiastical origin; and, by the irony of fate, it was the perusal of King Henry's book *Assertio Septem Sacramentorum* in 1521 that convinced the martyr of the divine origin of the Pope's supreme jurisdiction. At any rate, Dr. Meagher concludes, it is very evident from the Saint's own ardent protestations, that he willed to give full allegiance to the Holy See, and to accept without any qualification the teachings of the Church of Rome.

In the *Angelicum*, 1935 II, the Rev. Vincent Pollet, O.P., expounds the doctrine of Cajetan on the Church and especially the latter's view that if the Pope falls into heresy he can be deposed by a general council. However, Cajetan at the same time held that the Pope is superior to a council. The manner in which he reconciled these two apparently contradictory teachings illustrates the subtlety of his mind. In case the Pope

[4] *Controversiae, de Conciliis*, II, c. 13.

is manifestly in heresy, he said, he must first be admonished twice, according to St. Paul's rule: "A man that is a heretic after the first and second admonition avoid" (Titus 3: 10). If he remains obstinate, the council can depose him, not directly but indirectly — that is, by severing the bond that exists between the Pope and his office as Sovereign Pontiff. For, he argued, if the Church has the right in the election of a Pope, to bind his person to the office, the Church has also the right in the extreme case of heresy to dissolve this union. Cajetan believed that it is only in case of obstinate heresy that the Church can exercise this indirect deposing power. It is interesting to note that some modern theologians, while not admitting the thesis of Cajetan in its entirety, approach it in that they hold that a Pope who would fall into manifest heresy would by that very fact cut himself off from the Church—and consequently from the primatial office—although a declaratory sentence of a general council would be necessary to assure the Church that such a contingency had really taken place.[5]

In an article entitled "Our Martyrs and Reunion" in *The Month* for April, the Rev. J. Keating, S.J., discusses the attitude of those Anglo-Catholics who are seeking union with Rome, yet adhere firmly to the belief that they form, in their present position, a branch of the true Church, retaining continuity with the pre-Reformation Church in England, and inculpably separated from the primatial See of Rome. In pointing out the fallacy of such an attitude, Fr. Keating makes an excellent observation on the phrase so frequently used to describe those who are inculpably outside the pale of the Catholic Church and are in the state of grace—namely, that they belong to the "Soul of the Church". He says: "In view of St. Paul's great analogy whereby the Church is Christ's Mystical Body, having Himself as Head and His indwelling Spirit as Soul, it is an obvious source of confusion to speak of those who are not members of the visible Church as belonging to her "Soul". They do not, in fact, belong to her at all. Visibility is of her essence. There is no Church of Christ capable of having a "Soul" except that great City set on a Hill for all to see. Accordingly, it would be well if we could

[5] De Groot, *Summa Apologetica*, Q. 12.

find another term to describe those who, in every nation, as St. Paul says, fear God and work justice, and therefore, are acceptable to Him. The fact of the existence of this other invisible Fold does not invalidate the dogma "Outside the Church there is no salvation," for its members only remain outside because deprived of the means of entering. Their attitude of will is such that they would join her if they knew that they ought and could, and the God of justice and mercy takes, in their case, the will for the deed."

The attempts of certain Anglicans and certain members of the Greek Orthodox Church to unite their respective denominations have furnished the impetus for an Anglo-Russian symposium entitled *The Church of God*, edited by E. L. Mascall.[6] The work naturally presents almost as many different views as to the nature of the Church as there are different contributors. The great difficulty for the authors is to reconcile their position with the mark of unity promised by Christ to His Church. One of the collaborators, Mr. Zernov, lay professor of the Paris Orthodox Institute of Theology, quite frankly contends that the unity of the Church as Christ established it has been destroyed, and advocates, as the best thing under the circumstances, a union of Christendom based on Anglican "comprehensiveness". The editor, Mr. Mascall, writes on the Church as the Mystical Body of Christ, but is inclined to regard the unity of this Body as depending on human efforts rather than on divine assistance.

In the meantime, Catholic scholars are doing their part toward creating among Catholics of the Latin rite a better understanding of the theological views of the Oriental Church. Thus, in the January issue of *Pax*, issued by the Benedictines of Prinknash, England, Dom Ralph Russell, O.S.B., began a series of articles on "The Theology of St. John Damascene". Although the Western Church is justly proud of the contributions made to Catholic theology by her medieval scholars, we must not forget the achievements of this eighth-century Doctor, of whom Dom Russell asserts: "He is the first writer of the Church to make a synthetic exposition of her dogma—the author of what may be called the first Summa."

[6] London, S. P. C. K., 1934.

The Rev. T. Spacil, S.J., has contributed another monograph to the series known as *Orientalia Christiana*, published by the Oriental Institute at Rome. It is entitled *Doctrina Theologiae Orientis Separati de Revelatione, Fide, Dogmate.* The author shows that the idea of faith prevailing among the theologians of the Orthodox churches—especially the Russians—is somewhat similar to that entertained by the Modernists—that is, an acceptance of the revealed doctrines, not following a logical process of reasoning, but by immediate perception through a kind of religious sense.

The current year has witnessed the birth of a new theological periodical—*Orientalia Christiana Periodica*—which is to be issued as a quarterly by the Oriental Institute in Rome. The purpose of this new periodical is to spread the knowledge of the theological teachings of the Oriental Church among Latin Catholics with a view to procuring a better understanding among them of the dissident churches, and thus to foster the return of these separated brethren to Catholic unity. This periodical is quite in accord with the explicit wish of the Sovereign Pontiff, that a knowledge of Oriental theology be given to our seminarians.

The Rev. T. Spacil, S.J., has also contributed to this new periodical in its initial issue an article entitled *Nova Opinio Auctoris Orthodoxi de Unione Hypostatica.* The author mentioned in the title is the Russian Orthodox theologian S. Bulgakov. His doctrine on the Incarnation is a form of Monophysitism, garbed in the Neo-Platonic philosophy which is favored by modern Orthodox scholars. Father Spacil points out the chief philosophic and historical errors scattered throughout the writings of Bulgakov. The radical differences that exist between the theories of Bulgakov and the teachings of the Catholic Church would seem to indicate — at least, if these theories represent the common belief of the Orthodox Church — that reunion of this Church with Rome presents greater difficulties than the more optimistic of the Catholic workers for reunion visualize.

The profound mysteries of the supernatural order furnish the subjects for two articles in the *Angelicum*, 1935 II. The Rev. S. Vallaro discusses the nature of the power of the created intellect to behold the divine essence by the beatific vision.

He upholds the view that there is in the created intellect, whether of angel or of man, a *potentia obedientialis* which is something real—in other words, it is the natural capacity of the intellect to perceive truth, considered as capable of being elevated by the power of God to the intuitive vision of the divine nature. Consequently, Father Vallaro concludes, there is a natural desire of seeing God in the created intellect, and the perfect happiness of man cannot be attained, even from the standpoint of its natural inclinations, save by the beatific vision.

The other article, by the Rev. R. Garrigou-Lagrange, O.P., entitled *De Demonstrabilitate Mysteriorum Supernaturalium,* takes the opposite view of the relation between the natural and the supernatural. The learned Dominican emphasizes the absolute impossibility of a natural faculty to rise by its own power in any way to the supernatural order, and aims at proving that the human intellect cannot by its inherent capacity prove positively even the possibility of supernatural mysteries.

A problem extensively discussed by the scholastics concerned the faculty in which the different virtues reside. In the first volume of a work entitled *De Subjecto Psychico Gratiae et Virtutum secundum Doctrinam Scholasticorum*[7] Dom Thomas Graf, O.S.B., narrates the history of this discussion up to the fourteenth century with reference to the cardinal virtues. He has produced a very thorough treatment of the matter, using not only the edited works of the medieval writers but also a number of manuscripts. To one familiar with only the common theological teachings of the present day it is interesting to learn how varied were the opinions held by some of the scholastics—for example, that the virtue of prudence resides in the will.

Continuing his excellent series of articles on the virtues in the *Irish Ecclesiastical Record,* the Rev. Robert Mageean, C.SS.R., writes in the March issue on justice and its various subordinate virtues. In treating of penance he affiliates himself with those theologians who teach that it is not difficult for the ordinary Christian, even after he has committed a mortal sin, to elicit an act of perfect contrition. For, he

[7] Rome, Herder, 1934.

argues, before the coming of Christ such an act was the only means of justification for the sinner, and even today it remains so among the greater part of the human race. But a means of such general necessity cannot be extraordinarily difficult. However, Father Mageean does not approve of the view which would make any kind of love for God sufficient as a basis for perfect contrition—for example, love of gratitude—but limits the motive to the goodness of God as He is in Himself.

Under the title "Must I Believe It?" the Rev. Dr. George Smith contributes a timely article to the *Clergy Review* for April. The purpose of the article is to point out precisely what doctrines must be accepted by a Catholic, and to specify the nature of the assent to be given to each category. He classifies the doctrines under three headings—first, truths contained in revelation and proposed by the Church as divinely revealed, either by solemn definition or by the ordinary and universal *magisterium* — which truths must be believed with divine-catholic faith. Second, doctrines not contained formally in revelation, but connected with it and proposed with the voice of infallibility, which must be accepted with ecclesiastical faith. Third, doctrines proposed by ecclesiastical authority with a decision that is binding but not infallible, which are to be held with religious assent. To fail against the first is heresy, to fail against the second is near to heresy, to fail against the third is disobedience.

The Blessed Trinity by the Rev. V. M. Breton, O. F. M., translated from the original French into English by the Rev. B. Miller, D.D.,[8] treats its sublime subject under a threefold heading — history, theology and asceticism. In considering the history of the revelation of the doctrine of the Holy Trinity the author emphasizes more than is usual the probative force of the Old Testament texts, and concludes that the Jews were prepared even before the coming of Christ for the manifestation of the truth that there are in God three distinct Persons.

The title "Mother of God"—*Theotokos*—was undoubtedly applied to Mary as early as the beginning of the fourth cen-

[8] London, Sands, 1934.

tury. Can any earlier use of the term be authentically established? In the *Zeitschrift für Katholische Theologie*, 1935 I, the Rev. Hugo Rahner, S.J., discusses the Greek text of a treatise by Hippolytus, which was discovered only in recent years, and which contains the title in question. Certain outstanding Catholic scholars such as Bardenhewer, have pronounced this particular passage an interpolation principally because it is not found in the version of the treatise which has come down in the Georgian language. However, Father Rahner argues with persuasive skill from the context that this passage must have been in the original, and accordingly concludes that we have an explicit assertion of Mary's divine maternity dating from about the year 220.

Exegetes and dogmaticians dispute the question whether the text of Genesis "I will put enmities between thee and the woman" (3:15) refers to the Blessed Virgin by the intent of the Holy Ghost or only in the accommodated sense. The Rev. Leander Drewnial, O.S.B., in *Die Mariologische Deutung von Gen. III, 15 in der Väterzeit*[9] contends that there is no justification for the view that the Fathers favored the former interpretation of this text. However, as a reviewer in *Zeitschrift für Katholische Theologie*, 1935 II, points out, the author manifests too great an ardor to prove his contention, and consequently omits or distorts certain passages of the early writers, such as St. Justin and St. Irenaeus.

The first volume of a Latin work on Mariology by the Rev. Dr. G. Alastruey[10] concerns the person of the Mother of God. The author promises in a second volume to consider her participation in the work of the Redemption. Dr. Alastruey treats a great number of questions which are not found in the ordinary treatises on the Blessed Virgin. For example, he discusses whether the divine maternity in itself is a superior dignity to the priesthood, and answers in the affirmative.

The venerable Dr. Otto Bardenhewer, who passed away only a few weeks ago, left as his final work a translation into German of a number of sermons of the Fathers on the Blessed Virgin—*Marienpredigten aus der Väterzeit.*[11] Latin Fathers,

[9] Breslau, Abtei Grussau, 1934.

[10] Valladolid, 1934.

[11] Munich, Kosel-Pustet, 1934.

such as Ambrose and Augustine, and Greek Fathers, such as Cyril of Alexandria and John Damascene, are represented in this final contribution of an outstanding scholar to patristic theology.

One of the strange inconsistencies of the Greek and Russian schismatics is their refusal to admit the doctrine of Mary's Immaculate Conception, despite their profound reverence and deep devotion toward the Mother of God. In *Gregorianum*, 1935 I, the Rev. F. S. Mueller, S.J., studies the testimonies to this doctrine in the writings of the Eastern Fathers prior to the schism, and finds there many statements attesting a belief in this prerogative of Mary—some of them, especially after the fifth century, quite explicit.

Two volumes containing the conferences preached in Notre Dame, Paris, during 1933 and 1934 by the Rev. H. Pinard de la Boullaye, S.J.—*La Personne de Jésus* and *Jésus, Lumière du Monde* [12]—are devoted to a scientific treatment of the chief doctrines of the Incarnation. Addressed to a learned and critical audience, these conferences contain both the refutation of modern attacks on Christ's divinity and the exposition of the essentially Catholic problems, such as the reconciliation of the unceasing beatific vision in our Lord's soul with the sufferings of His Passion, and the harmonizing of His perfect liberty with the command of His Father to die for mankind.

An interesting phase in the history of sacramental theology is related by the Rev. P. Browe, S.J., in the *Zeitschrift für Katholische Theologie*, 1935 II, under the title "Die Armsündercommunion". It is a study of the medieval practices concerning the conferring of the last sacraments on those condemned to death. Rarely were criminals prevented from receiving sacramental absolution; but the customs varied with reference to the Viaticum. In some parts of Europe, especially in France and in Spain, Communion was frequently denied to those about to be executed; and this custom lasted in some regions up to the seventeenth and eighteenth centuries. The principal reason for this stringent practice was the idea that it was irreverent to give the Blessed Sacrament to criminals just before execution; but another reason was the doubt as to the sufficiency of the dispositions of such malefactors.

[12] Paris, Spes.

Last year we noted the publication of a popular dictionary in French on the Papacy.[13] Another work of the same type is *Encyclopedie Populaire sur l'Eucharistie*[14] edited by Maurice Brillant. Twenty-eight writers have collaborated, and their work embraces the fields of history, liturgy, devotion and art, as well as the theology of the Blessed Sacrament. In treating of the Holy Eucharist in the Anglican Church the writer does not seem to appreciate fully the fact that the compilers of the Anglican liturgy in the sixteenth century had the positive intention of eliminating the essential Catholic doctrines of the sacrament and of the sacrifice of the Eucharist.

An interesting point is raised in a recent work by the Rev. H. Doms, entitled *Vom Sinn and Zweck der Ehe*.[15] It is a study of the question "What constitutes the primary end of marriage". The author believes that it is the complete association of husband and wife (*totius vitae communio*) and makes the other ends subordinate to this. Sexual relations are principally a manifestation of the spiritual union of husband and wife, having for their proximate purpose the perfecting of this union, and for their remote objects the perfecting of the individuals themselves and the propagation of the human race. In this matter, Dr. Doms differs from the usual Catholic doctrine, which makes the procreation and the rearing of offspring the primary end of the marital state, and the other ends subordinate to this.

The New Testament and Divorce[16] by Cardinal MacRory of Armagh is a reprint of a series of articles which the distinguished author contributed twenty years ago to the *Irish Theological Quarterly*. This reprint is enhanced by some valuable notes by the Rev. J. Barton, D.D. As the title indicates, the book is a critical examination of the passages of the New Testament bearing on the indissolubility of the marital bond. A great deal of attention is given to the text of St. Matthew (19: 3-12) in which our Saviour's words might be taken to mean that in the case of fornication the innocent party is free to marry again. Cardinal MacRory's solution

[13] ECCLESIASTICAL REVIEW, August, 1934, p. 198.

[14] Paris, Bloud et Gay, 1934. See ECCL. REVIEW, April, 1935, p. 432.

[15] Breslau, Ostdeutsche Verlag, 1935.

[16] Dublin, Burns, Oates and Washbourne, 1934.

is that the passage in question, as it stands in the Bible today, does not represent the original text. Instead of reading "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery" the passage should read, according to the Cardinal, "Whosoever shall put away his wife, except for fornication, causeth her to commit adultery".

Le Problème du Salut des Infidèles by the Abbé Louis Capéran [17] is a complete treatise, in two volumes, on the fate of pagans outside the reach of Christian influences. The first volume is historical, showing the views proposed on the subject by the Fathers, the scholastics and the more recent theologians. The second volume deals directly with the theological aspect of the question. The author upholds the traditional view of Catholic theologians—that God gives all who reach the use of reason sufficient grace for an act of supernatural faith, and if they coöperate they can attain to salvation. Abbé Capéran discusses two theories on this question that have been broached in recent years — that of Billot and that of Abbé Glorieux—both of which have been expounded in these pages.[18]

A rather unusual view is defended by the Rev. M. Bäuerle in the *Estudios Franciscanos,* 1934, concerning the fate of the children of Christian parents who die before birth. The author believes that they can be justified by the prayers of their parents. This he holds takes place, not by a miracle but by virtue of merit *de congruo* of the prayers of the parents.

In *Del gran numero de los que se salvan y de la mitigacion de las penas aternas,* Rev. L. G. Getino, O.P. defends two principal theses. The first is that the majority of human beings are saved. In support of this thesis Father Getino adduces certain reasons that run counter to the common teaching of theologians. For example—he maintains that implicit faith is sufficient for salvation; that good works, like fasting, almsgiving, the exercise of the apostolate, acts of faith and justice, contain implicitly a sorrow for sin which obtains God's

[17] Toulouse, Grand Seminaire, 1934.

[18] ECCLESIASTICAL REVIEW, Sept. 1921, p. 309—Feb. 1933, p. 204.

pardon; that a person who has led a good life and commits a mortal sin at the end of life will not be condemned to hell. Father Getino's second thesis concerns the mitigation of the torments of hell. He regards as tenable the view that for some souls the *poena damni* ceases entirely. With regard to the *poena sensus*, he maintains that up till the day of judgment these torments are gradually diminished through the prayers of the faithful and through the infinite mercy of God, and, at least for sinners who gave no scandal, may cease entirely. After the last judgment, he holds, the mitigation of the *poena sensus* will continue through the mercy of God alone. Incidentally, Father Getino considers that the fire of hell is to be understood as some punishment of a general character which is not inflicted upon all the damned.

A new edition of the second and third volumes of Lercher's *Institutiones Theologiae Dogmaticae* [19] has recently appeared. These volumes embrace the treatises included in the course of dogmatic theology beginning with " De Deo Uno " and going through " De Gratia ". The author shows himself conservative, yet fully conversant with modern theological problems, such as the question of the hexaemeron, and the nature of the universal mediatorship of the Blessed Virgin. In general, Father Lercher adheres to the Molinistic views.

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[19] Innsbruch, Rauch, 1934.

Criticisms and Notes

A BETTER ECONOMIC ORDER. By the Right Rev. Monsignor John A. Ryan, D.D. New York: Harper and Brothers. 1935. Pp. ix+194.

This, the latest work of the foremost Catholic authority on social questions in the United States, grew out of a course of lectures which he gave at the Summer Session of the University of Wisconsin in 1934. It is done in the typical Ryan style. Clear, calm, and courageous, it hews to the line of Catholic moral teaching always with regard to facts and realities. The untrained will read the book with interest, the technical with respect.

The eight chapters of the book are arranged under three major headings: Depression, Recovery, and Reconstruction. Naturally the chapters on the depression go into its causes, "Why the depression came". After refuting the "classical" theories, the author gives as the causes: too little of the national income was paid out to workers and farmers, and too much was invested in productive equipment. In assigning these causes he is supremely consistent. Long before 1929, and practically alone, he was calling attention to the evil of low wages, and to the necessity of just wages, first in justice to workers themselves, and second, because of the adequate buying power which would result therefrom in justice to society as a whole.

The next main division takes up the two mutually opposed theories advanced to effect recovery: recovery must be "automatic," recovery must be "assisted". The first is readily understood. It is *laissez faire* do-nothingism. It holds that "natural" forces should not be interfered with, and that wages and hours and farm incomes should be fixed by market operations alone, regardless of how low standards may be depressed. This policy Monsignor Ryan shows to be suicidal, as it caused the depression and deepened it from 1929 to 1933. It is a sad commentary on the thinking of business leaders that so much energy has to be expended to convince them of the palpable fact that unemployment will continue and increase in volume so long as the largest consuming market, workers and their families, are unable because of insufficient wages to buy the proper volume of goods. There are, however, signs of awakening. Recently a prominent packer confided: "After all, John D. Rockefeller does not eat pork. He eats caviare."

Monsignor Ryan insists that recovery must be "assisted," and chiefly in two ways: by raising the real income of farmers, and by increasing the share of the yearly national product that goes to wage

earners and their dependents (p. 63). In succeeding pages he shows that these objectives are to be obtained through the processing tax, legal minimum wages, the thirty-hour week, public works, and the issuance by the Government of non-interest-bearing bonds. In studying these proposals the reader should not forget that they are only emergency measures, steps to be taken here and now to get us out of the depression. They are in no sense reconstruction policies of a fundamental character.

The last division of the book is given over to "A Better Economic Order". Especially enlightening are the preliminary evaluations of "The Unacceptable Methods of Economic Reconstruction": Capitalism, Socialism, Communism, and Fascism. These are examined in a manner which writers and speakers on social institutions may do well to follow. All too often, even honest critics of Fascism and Communism have in mistaken zeal made the exponents of these systems hold theories and beliefs to which they in no way subscribe. It ought not be necessary to say that the defender of truth should himself tell the truth. Monsignor Ryan needs no such admonition. His appraisal of Fascism is in point. First he enumerates the good features of the system, among them the rejection of individualism, emphasis on the common good, and recognition of the necessity of organization of all workers and employers. Following this he lists the evils of Fascism: the absolute State and the almost complete domination of the economic life of the country by the Government. After weighing the evidence he quotes with approval the *Quadragesimo Anno* of Pope Pius XI which refers to the Fascist system as "excessively bureaucratic" and asserts that it "risks serving particular political aims rather than contributing to the initiation of a better social order" (p. 125).

The last two chapters form in effect a Catholic Social Program. They begin with a vindication of three fundamental ethical principles: the earth and its potentialities belong to all members of the human race without distinction; men are morally obliged to use the goods and opportunities of the earth in accordance with the laws of justice and charity; industrial society is an organism, every part of which is subordinate within certain limits to the whole and is obliged to promote the well-being of the whole (pp. 148 *seq.*). From these principles follow definite conclusions regarding the rights of farmers, security for city workers, profit sharing, and sharing in ownership. Of special interest is the explanation of the Occupational Group Organization, the heart of the *Quadragesimo Anno,* and a comparison of its structure and functions with those of the recent National Recovery Administration. Those who denounced and still denounce NRA as a kind of communistic experiment should not

forget that it fell far short of the advanced reorganization of society which the Holy Father advocates in *Quadragesimo Anno.*

Two features of the book under review are worthy of mention. One is the author's solemn reminder of our falling birth rate and the likelihood that we shall have a stationary population between 1940 and 1950. The connexion between this important fact and economic trends and theories needs no emphasis. The other feature is the more than passing treatment given to farm problems and the ethical claims of farmers to social justice. Catholic sociologists have in the past said all too little about justice to the farmer, and it is refreshing to see the amount of space this book devotes to the subject.

A Better Economic Order was written and published before the Schechter decision of the U. S. Supreme Court of 27 May, which invalidated the NRA. This circumstance instead of detracting from, enhances the value of the book, which sets forth principles that are as sound after as they were before the Schechter decision. While warmly favoring NRA, Monsignor Ryan does not whitewash it. For example, he cites its lamentable failure to provide for labor representation on the Code Authorities for the Codes of Fair Competition (p. 181).

Serious-minded persons are asking: "What caused the depression and what is the way out?" "What does the Holy Father mean by Occupational Organization of Society?" "Does he propose to abolish Capitalism?" "What does he say about liberty and 'rugged individualism'?" "What is the Catholic program for recovery and reconstruction?" *A Better Economic Order* answers these and a score of other important questions clearly and authoritatively.

THE LAYMAN'S NEW TESTAMENT. By Father Hugh Pope, O.P. New York: Sheed & Ward. 1934. Pp. 931.

This is a revised edition of a former work that bore the same title. The revision is not so apparent to the casual reader; but what is noticeable are the additions to the notes.

Fr. Pope wrote originally for students in England who were compelled to pass examinations in Scripture. He also held in mind those laymen who seek an intelligent guide in their reading of the New Testament. The left-hand page has the text and the right-hand page is usually quite filled with notes. The number of pages would seem to indicate a bulky volume, though there is nothing cumbersome or unattractive about this book. Thin paper has been used.

The author has followed the Rheims text as revised by Challoner. He has also consulted and compared other English versions. One does not note any reference to the new Westminster Version. But

perhaps this is due to the fact *The Layman's New Testament* was already in the field before the Westminster Version became current. Certain readings seem to be better clarified in those sections of the Westminster which have appeared to date. However, Fr. Pope seems to have placed the clarifying word in the notes whenever he thought it advisable. For instance: "Which of you shall convince me of sin?" finds "convince" replaced by "convict" in the Westminster, while Fr. Pope merely suggests in the notes that "convict" is better.

The Layman's New Testament is, and will be for years, the standard and classic work of its kind in English. Any adult who reads the New Testament should read it out of this book. The comments culled from the Fathers and from such men as Newman bring out for the layman the theological implications of certain sentences of the Gospels and Epistles. Moreover, the comments are very rich in moral applications. The book deserves to be passed around and to be made known among all those who are attempting to increase interest in Scripture. Priests especially should bring it to the attention of the laity, both for study clubs and for individual reading.

THE REFORMATION IN ENGLAND. The English Schism, Henry VIII. (1509-1547). By G. Constant, Formerly Member of the French Historical Institute in Rome. Translated by the Rev. R. E. Scantlebury. With a Preface by Hilaire Belloc. New York, Sheed & Ward, Inc. 1934. Pp. xxii+531.

A constantly recurring theme in the literature of the present is that episode, or series of events, which is sometimes called the Reformation, sometimes the Religious Revolution of the Sixteenth Century. Whether it is that the fires of rancor and animosity caused by the Reformation are beginning to cool after so many centuries, or whether it is believed that a remedy for the present social chaos may be found in uncovering its causes, it is certain that now a cold and determined investigation is going on to find out the truth about Luther and the movement associated with his name. In the mass of recent literature on the reformers and their work none excells this present volume in the thoroughness with which the evidence has been collected and sifted, nor in the dispassionateness with which its arguments have been marshaled. The work is not a history of the Reformation in England. The author confines himself to the reign of Henry VIII.

Henry had little sympathy for the Protestant movement on the continent. He was a schismatic who indignantly denied the imputation of heresy, a man whose paradoxes of character and purpose forced the author to conclude: "With him the schismatic and orthodox Church of England was destined to disappear."

Religion in the England of Henry VIII, both before and after the schism, was something curious to contemplate, as curious before as it was after the schism. The spiritual condition of the country was as anomalous as the religion of the ruler. Fervor was found side by side with revolt, and the accumulation of abuses of all kinds was prevented from causing the utter destruction of faith only because of the inherent strength and reasonableness of Catholic beliefs and practices. The author surveys the situation in England in a compact and convincing chapter in which the principles of the survival of religion are set over against the factors of destruction which ultimately led to the suppression of the Church in succeeding years. The chapter on Henry's divorce and the breach with Rome would be unintelligible without the previous chapter in which the principal causes of the schism are clearly and succinctly set forth.

Henry's insistence on getting a divorce from Catherine of Aragon had its sequel in the Act of Supremacy by which Henry conferred on himself the title of Supreme Head of the Church in England and by his determination to compel his subjects, high and low, to recognize that title. Henry did not find it easy to impose his will on the Parliament or on the people; but after the surrender in the Convocation of 1531, even with the reservation *Quantum per Legem Dei licet,* royal supremacy opened the way to royal absolutism and Henry became the *de facto* if not *de jure* head of the Church. Even the suppression of the monasteries was not a sequel to the schism. Long before the breach with Rome was dreamt of, Woolsey had been enriching himself at the cost of the alien priories, and the next step toward complete confiscation under the new order was thoroughly logical in the eyes of Henry and his advisers.

It has always been difficult to understand the effects which usurpation of ecclesiastical authority by the ruler produced on the minds of the people of England. The author makes this clear in three chapters: "The Champions of Catholic Unity;" "The Advance Party in the Schism;" "The Moderate Party in the Schism." These three chapters contain an admirable survey of the last seventeen years in Henry's life and bring into clear light his evasive, autocratic, and hypocritical purposes in politics and religion. The last chapter, "The Church of England's Dogma," is an excellent presentation of Henry's inconsistencies of belief and his unjustifiable cruelty and bitterness toward Catholics.

All these topics have been discussed innumerable times and in countless pamphlets and books, but nowhere will there be found such a wealth of bibliographical references and, in general, such a satisfactory and critical appraisal of their worth. There are several valuable appendices on Bibliography, the Annullment of Henry's Mar-

riage, Thomas More and Papal Authority, and a series of valuable chronological tables.

Not the least valuable portion of the work is Mr. Hilaire Belloc's Preface. Mr. Belloc's competence to discuss the Reformation in England is not only well established but universally recognized. In this Preface he gives an admirable survey of Henry's activities and, something that is unusual in prefaces on forewords, an illuminating survey of English ecclesiastical historiography. In order to be understood the Reformation in England must be studied and presented apart from the Reformation on the Continent. Its character and aims were essentially different and this difference the author sums up clearly when he says, " Englishmen are not lovers of abstract ideas."

THE PROTESTANT REFORMATION IN GREAT BRITAIN. By Joseph Clayton, F. R. Hist. S. The Bruce Publishing Co., Milwaukee. 1934. Pp. xx+252.

The author's purpose in writing this history was, as he says: " To set out what really happened and why and how." To understand the why and how of Protestantism, especially in England, should yield fruitful results. It should contribute much to promoting the unity of Christians, that goal to which the author refers in his epilogue, " unity in the bonds of peace, desired by all men and women of good will—the peace of Christ in the Kingdom of Christ within the One, Holy, Roman Catholic and Apostolic Church of their obedience ". This book is not academic in the sense that it is a mere scholastic discussion of a far-off event. The author has led an active life, devoted to the cause of social adjustment and economic justice, and he sees in the disordered life of the present an intimate relation with the religious revolt of the sixteenth century. He approaches the subject calmly and dispassionately and traces the Protestant schism under Henry to its causes both in England and on the Continent. He analyzes the currents in the thought and life of Europe which set the State against the Church and which made it possible for rulers to tear Catholics away from allegiance to the Church of their fathers. His narration covers the history of the beginnings of Protestantism in England, Scotland, and Wales.

It is clear from what the author points out that the doctrines of the Reformers during the early years of the revolt made little impression on the minds of Catholics in England. This indifference to the new doctrines was characteristic of England until the end of the reign of Henry VIII. Henry was as little enamored of the Lutheran teaching as the most orthodox of his subjects. He broke

with the Church not on grounds of belief but in order to attain his own selfish, sordid, and sensual ends. He retained as much of the old faith as he could consistently with his denial of obedience to the Head of the Church. Many even among the most enlightened of the clergy during the early days of Henry's revolt believed that England might suffer for a time under the tyrant but that, as soon as he disappeared from the scene, it would go back again to its allegiance to Rome. The author is careful to point out how fatal such a sense of false security may be, and how necessary it is for Catholics even at the present time to check signs of disaffection.

There were disaffected elements in the Church in England before Henry made himself head of the Church and their hostility gained strength and momentum sufficient to prepare the way for the destruction under Elizabeth. The author gives a concise and consistent narrative of the why and the how of this transformation. Royal favor was on the side of those who catered to royal vanity and selfishness and England thus became Protestant. It is not the least of the merits of this book that the social as well as the religious significance of this Revolution is constantly kept in mind.

The work is neither profoundly analytic nor written in the abstruse style of the professional historian. It is, nevertheless, admirably adapted to the needs of the student of social changes who desires a more thorough understanding of the causes of social unrest, or to the requirements of the busy man who desires to know something of the religious conditions of his time and the causes which produced them.

INSTITUTIONES MORALES ALPHONSIANAE. Tomus Secundus. By Marc-Gestermann-Raus, C.SS.R. Typis Vitte, Lugduni et Lutetiae Parisiorum. 1934. Pp. 906.

At a time when standards are evaluated in terms of individualistic self-expression and social convenience, and in an age when the Catholic Church stands accused of unwarranted inflexibility of doctrine in face of a changing society, it goes without saying that a restatement of her tenets, their necessary accommodations to new situations, together with a reinsistence upon the immutable principles of the natural law, becomes a necessity. Even the casual observer must note the deterioration of that moral fabric which has heretofore sustained society. But now the belief in God weakens and the concept of sin becomes distorted and disappears. What then is more logical than to expect "morals" (i. e., human behavior in as far as it implies a result of more or less free choice) to degenerate? And this not only as a social institution, but in the heart of the

individual; for, the Philosopher has said: Man is a microcosm in a macrocosm.

Quite recently we reviewed the first volume of this new edition of the *Institutiones*. We here merely repeat the expression of our pleasure at the appearance of this second volume. Dealing, as this second volume does, with Sacramental Legislation, the author is somewhat more restricted in making changes, since the matter is less subject to the exigencies of the times than are the topics on Justice and Rights which were treated in the first volume.

However, we note revisions and accommodations to the most recent decrees of the Holy See. At seven different places the Editor, Father Raus, either added to or changed the former text on matrimonial matters, e. g., "Dissolving the Marriage Promise" (No. 1956), "Papal Powers over the Marriage of Infidels" (1989), "Requisites for Valid Celebration of Matrimony" (2070 seqq.). Many will be interested in the new or changed opinions on such much-mooted problems as "Eugenics and Sterilization" (No. 2103 *in fine*). No. 1644 offers an example of the conservative attitude characteristic of a canonist tempered by the breadth of vision that characterizes a good moralist. "Sicubi mulieres *in choro* cantant, satagendum est ut huismodi usus eradicetur." This agrees with positive legislation. "Haec prohibitio prudenter est temperanda, prout locorum necessitas id exiget." The same attitude is taken toward church music (l. c.) What this new volume has on the disputed point of difference between simple and solemn vows (2129, I) will not be convincing to every reader. The editor has added as Appendix II, the Formula of Declaration to be made before ordination; and the additional material on the same subject in the text (1913) not only brings the work into accord with recent legislation, but makes the work (or any similarily revised work on Moral Theology) indispensable. We commend the Redemptorists for their efforts to keep the theology of Saint Alphonsus Liguori abreast of the times.

THE FIRST CARDINAL OF THE WEST. Compiled from "The New World" files and other authentic sources by Paul R. Martin. J. H. Meier Co., 74 W. Randolph Street, Chicago, Ill.

This is a compact, slender volume that describes briefly and sympathetically the life and works of His Eminence Cardinal Mundelein, third Archbishop of Chicago and first Cardinal of the West. It contains many illustrations, some exceedingly well drawn. The omission of others would not have lessened the book's value.

The opening chapter pays a fitting tribute to the predecessor of His Eminence, in the See of Chicago, the Most Reverend James E.

Quigley. The other chapters are devoted to Cardinal Mundelein, who was born in New York. He received his early education in the parish school, De La Salle Institute, and later Manhattan College, from which he was graduated in 1889. At this time he was offered a place at the United States Naval Academy, Annapolis, by President Cleveland. But the young graduate was thinking of the altar and not of the sea. From Manhattan College he went to St. Vincent's Seminary, Latrobe, Pennsylvania. In due time he was accepted as an ecclesiastical student by the Diocese of Brooklyn, though New York City was his native place. The Bishop of Brooklyn, the Most Reverend Charles E. McDonnell, sent him to the College of the Propaganda, Rome, to complete his theological studies. He was ordained 8 June, 1895. He became assistant secretary to Bishop McDonnell, and in 1897 was appointed Chancellor.

After fourteen years in the priesthood, in 1909, he was chosen Auxiliary Bishop of the Diocese of Brooklyn, and was given charge of the Cathedral Chapel. Though occupied with the duties of an Auxiliary Bishop, the young prelate devoted time, energy and unusual ability to the spiritual and material welfare of the parish of which he was pastor. He passed six years as Auxiliary Bishop, when the call to the West was heard, and on 25 January, 1916 Archbishop Mundelein received the pallium in Holy Name Cathedral of Chicago. Archbishop Quigley, at the time of his going to Chicago, was the youngest man upon whom the sacred pallium had been conferred in the United States. He was forty-six years old. Bishop Mundelein was forty-three. Events followed rapidly upon the coming of the active and energetic young Archbishop: every part, material and spiritual, of the archdiocese felt the inspiring and forceful leadership of its supreme head. The momentous events were the building of the Seminary of St. Mary of the Lake, and the unforgettable Eucharistic Congress.

His Eminence, as Archbishop and Cardinal, has discharged the temporal and spiritual responsibilities of a great Archdiocese in a way to mark his administration as notable in the history of the Church of America. But while admiration is expressed for the extraordinary achievements of His Eminence in the greatest city of the West, it is true to say that many things that transpire as the years pass by, find no place in this attractive volume. The glories of the Episcopate are described, but the sorrows, trials, problems, disappointments, vexations and burdens which weigh down the head of the Chicago see—so large and so important—must remain untold until the day when the historians who know all will appraise everything with the dispassionate spirit of the earnest seeker of truth.

Will not that added chapter be equally as illuminating as the more than thirty chapters of the present life of His Eminence of Chicago?

PRINCIPLES OF ETHICS. By Dom Thomas V. Moore. J. B. Lippincott Company, Philadelphia.

This volume differs much in matter and form from the conventional treatise on Ethics; and in every detail in which it is different, it is useful. It is especially useful to those engaged in the nursing and medical professions and to those who teach Moral Philosophy to nurses and medical students. The priest, the confessor, the retreat master, too, will find in this volume a complete enumeration of difficulties, complications, dangers and temptations encountered in the medical sphere, their correct solutions and prudent advice.

In particular one will find useful the brief and clear explanation of the latest opinions on the matter of ectopic operations, and the latest facts on craniotomy operations. These facts are scarcely found in any Moral Theology or ethical treatise, as far as I am aware. And these facts and the possibility of these eventualities in operations must be taken into consideration in order to arrive at the correct moral solution of the above-named operations. Dr. Moore gives from his knowledge of medicines and psychology much prudent counsel in dealing with neurotics and those tending to or bothered by the abnormal.

The metaphysical argument against positive birth control is the only one mentioned and for that he is to be congratulated; for the other proofs when offered, only start arguments and raise doubts on the immorality of positive birth control at all times and in all circumstances. There is also special treatment of some modern philosophy and philosophers which is of value for those who are deeply interested in ethical studies. These matters are proper to Dom Moore's treatise and of specific utility, and in an ethics book are more likely to come to the attention of the educated Catholic than they would in a volume of Moral Theology.

Dom Moore's method differs too from the accustomed formula of thesis, prenotes, definitions. As a result the book is more interesting. This absence of the accustomed procedure neither obscures nor weakens the argument, and since its form and readability will entice many readers, it may have a wider effect than the general run of ethics books have.

Some may wish that Dom Moore had given more attention to General Ethics. But the necessary elements are there. Some too, will find fault with the fact that the author seems to consider the moral goodness of an act to be precisely such because of its utility and not because of a peculiar "boni honesti" in it. But for practical purposes either idea will do.

Though the numerous applications of principles are made in the field of medicine, the educated man will, *mutatis mutandis,* make similar applications to conditions in his own profession. The nurse, student, doctor and priest will find this book interesting and valuable.

HOW TO BUILD A CHURCH. What to Do and What To Avoid. By Benedict Williamson. B. Herder Book Company, St. Louis, Mo. Illustrated by Drawings and Photographs. Pp. 140.

Written with the purpose of describing in a compact volume the manner of constructing a church in accordance with the decrees of the Third Provincial Council of Milan, this book satisfies many demands for common-sense interpretations of the questions of style, building materials, lighting, orientation and the proper character to be given subordinated elements contained within the church.

The sense that art is a living thing, not hopelessly dead, stimulates interest in modern construction and one is persuaded that good church architecture is not only possible to-day, but entirely within our limitations as to cost, craftsmanship and utilitarian considerations such as lighting and ventilation. The writer is optimistic even enthusiastic as to the outcome of much of the modern effort in design.

St. Charles Borromeo is quoted upon the subject of site and other considerations and his directions are plausible enough for the layman to understand and logical in their appeal to his judgment. A word is inserted as to the care of churches and all ecclesiastical buildings—a valuable bit of advice.

As for the designs proposed for small and large edifices, it is plainly seen that the author's *parti* is that of mass, volume, non-dependence upon detail. Yet the illustrations are not poverty-stricken in character, for texture of walls supplants ornament of the applied variety, and vigorously composed volumes of great simplicity give monumental character, as in Egyptian architecture.

Much power is latent in such design and it is already on trial in Italy, Germany and in the Scandinavian countries. As for ornament, when used it partakes of the characteristics of the Byzantine surface pattern, with considerable yielding to the limitations of this mechanical age.

The illustration of the interior of the new Church of S. Francesco Saverio at Garbatella, Rome, is a good specimen of the modern church conceived with reference to the past but qualified to meet certain conventions of to-day. The new church in the Via Mazzini in Rome does not lend itself well to illustrations and appears bald, but in actuality has much to commend it in spite of its too great austerity. The illustration of a statue of St. Thérèse of Lisieux is less successful as an example of sculpture of to-day.

The baptistry is well described and the rubrical requirements pointed out include the statement that St. Charles insisted that a baptistery should have in it an altar dedicated to St. John the Baptist and an altar-piece over the altar consisting of a sculptured or painted representation of the Baptism of our Saviour by St. John the Baptist.

Perspective drawings of entrance porches with organ galleries are exceedingly fine and certainly good studies in restraint.

The interrelationships of sculpture, painting and architecture are detailed and the value of these items as expressions of correct teaching of the fundamentals of the faith is stressed. Authority vouches for representations of infinite variety, but the canons of the Church and also of good taste must prevail.

A type of ornament is produced in each style in general to harmonize with the feeling of mass, the solid lines of the structure. This indicates to the author that in the models he proposes the ornament should be geometrical, for the most part, and even the value of lettering as an ornamental device is mentioned. The use of the chevron, the fret and even column capitals with simple sinkages producing a play of light and shade, is obviously a fine corrective to cultivate in contrast to the exuberance of much of our present-day ornament. Of course it tends toward dryness and perhaps needs an occasional leaf motive or sculptured figure to relieve it. However it is refreshingly economical of effort.

Plans are discussed and the truth and beauty that lie in straightforward expression of organic elements is felt in many of the freehand sketches. The freehand line depicts the edges that should be engendered in the construction. Likewise the shadows are soft and velvety and recall the best qualities of the Hagia Sophia and the tomb of Galla Placida, in Ravenna. In fact, Ravenna gains in prestige from a study of the drawings, especially the exteriors.

As for the architect and the builder, it is pointed out that each should be good and have not only merit but the full confidence of the clergy who direct the enterprise. It is only in such happy collaboration that good work is possible. The book does not a little service in preparing the mind for building enterprises. It is not intended to do more than what is modestly announced in the foreword, but it does it very well indeed.

DIE VEREINIGTEN STAATEN VON AMERIKA. Joseph Stulz. Herder et Co. Freiburg, Breisgau. 1934. Pp. xii+400.

This is the thirtieth volume of the collection of the *Geschichte der fühlenden Völker*. The author has been living for several years in the United States. He undertakes the tremendous task of writing a history of the American people which extends from pilgrims' days

to the latest developments of American life, such as the N. R. A., the C. C. C., the A. A. A. The volume is more than a political history. It treats economic-financial problems as well as the social, philosophical, educational and religious life of the nation. We give the author credit for the immense amount of material he presents to the reader. It is a product of German painstaking labor and industry. Recognizing all this, it is indeed lamentable to have to witness the appalling ignorance of the author regarding things Catholic. He is well acquainted with the fact that the Catholic population in the United States amounts to approximately twenty million (p. 317). Yet he scarcely devotes one single page, taken all in all, to the discussion of Catholic tendencies. And the few remarks he makes regarding things Catholic are full of errors. He considers the Catholic Church as that of the foreigners (p. 318). "Therefore," he says, "they are from the very beginning religiously, ecclesiastically and socially inferior (*minderwertig*)" (p. 318). And a little farther on, the author continues: "Extremely powerfully developed in the American(!) Catholic Church is the Social Action and for the reason that the clergy depends upon it financially (Knights of Columbus, Holy Name Society, Catholic Welfare Council)" (pp. 318, 319). Furthermore, the author does not mention Catholic hospitals, and outside of speaking of the sectarian schools in general he has not a word for the Catholic parish schools or the Catholic colleges.

We may excuse a non-Catholic for not being informed regarding matters of our faith, but we are at a loss to know why the great Catholic book concern of B. Herder Co. of Freiburg in Breisgau, which maintains a branch office in St. Louis, Mo., did not call the author's attention to such mistakes before accepting the manuscript.

LIVING FAITH. The Catholic Layman Instructed in the Way of Christian Perfection. By Canon Thomas Wright. P. J. Kenedy: New York. 1934. Pp. 196.

Books on the spiritual life have multiplied of late. One might hesitate, of course, to hold that a demand is creating the supply; and yet it would not be the entire truth to say that the supply is increasing just to augment the demand. Whatever be the situation, this reviewer is of the opinion that some people are hungry for a better type of spiritual reading; and discerning writers realize that the higher sanctity has not been presented either in pulpit or treatise as it deserves to be explained.

Living Faith may, at first sight, pass as just another book. But the Bishop of Middlesbrough is convinced that Canon Wright's work deserves a place among the better books. He believes further that

the method followed by the Canon will appeal to a group that seeks an intelligent exposition of the possibilities for sanctity in everyday life.

The subtitle of the book gives a clue to the author's purpose. He writes for those of the laity who are reaching out for something more solid than is found in ordinary books of piety. Also, he desires to spur the laity on to a Christlike perfection, which is nothing else than love. Old truths which the masters of the spiritual life have treated in every century are here presented in such a way as to meet modern conditions. Needless to say, we need this type of treatment. *Non nova sed nove.*

Two chapters deserve special mention. One is entitled "The Christian and His Neighbor". The second great Commandment is here put more convincingly than in many a book of wide renown. If our neighbors do not see Christ in us, shall we blame it on their indifference? In the final chapter, "The True Standard," the author asserts that our standard of "good Catholicism" is not Christlike Catholicism. If the good is the enemy of the better, it were well for us to examine whether our preaching of "Practicality" and success has not robbed Christ of some flowers of perfection.

JUDAISM. A. Vincent. Translated by Rev. J. D. Scanlan, D.C.L. St. Louis, Herder. 1934. Pp. 261.

The present study covers the field of Judaism after the fall of Jerusalem. The author examines the Jewish dogmatic stand, its moral system, its mystical life, and finally its private and public worship. He has spared no pains to achieve accuracy and fairness; his aim is expository rather than controversial and opinions are always presented courteously. The work of Vincent will contribute to a better understanding of the Jewish problems, tendencies and ideals. The author deplores the exaggerated nationalistic and rationalistic trend of modern Judaism. The idea of the supernatural is on a deplorable decline. Judaism needs a broader universalistic outlook and a deeper supernatural consciousness.

The translator has done his work well. The system of transliteration however might have been changed to prevent confusion on the part of the English reader. He uses, for instance, 'ch' for Shin and also for Heth (Midrach and Leqach); on the other hand, Heth is also rendered by 'Kh' (Leqach and Khayyat). These are evidently minor points which the reader will easily detect. It is obviously a *lapsus calami* in the last paragraph to write that we are told about the author of Psalm 17, called Psalm of Solomon; it should be the seventeen psalms, called the Psalms of Solomon.

Literary Chat

Volume XXIV of *Historical Records and Studies* (United States Catholic Historical Society, New York, 1934), edited by Thomas Meehan, as usual contains much matter that is of interest to students of American Church history. The Society is doing a real service by publishing a number of M.A. essays that otherwise would have been left to gather dust in the libraries of universities.

In the first essay, W. P. Donnelly, S.J., presents a well-written account of Father De Smet's work as peacemaker between the American Government and the Indian tribes of the west. This phase of the great missionary's work has not been sufficiently stressed in the past by writers who looked mainly to his religious activity among the Indians.

Peter Forrestal, C.S.C., has translated and annotated Padre Peña's Diary of the Aguayo expedition into Texas in 1722. The document gives an eye-witness account of events that occurred when the first missions in East Texas and San Antonio were just being founded.

Another M.A. essay, by Golda G. Stander, traces the history of "Jesuit Educational Institutions in the City of New York" from the first attempt of the Fathers under Governor Dongan to the foundation of their first college (that of St. Francis Xavier), in the middle of the nineteenth century.

Percy J. King, in "An Early New York Tragedy", contributes a short account of the death in 1819 of James Stoughton, son of Thomas Stoughton, the Spanish Consul. The latter was one of the original "Trustees of the Roman Catholic Church of the City of New York", afterwards known as St. Peter's.

The last essay, an M.A. thesis, by Sister Mary Paul Fitzgerald, is a good study of John Baptist Miége, S.J., first Vicar Apostolic of the Indian Territory. This essay is the first account in English of a pioneer bishop whose vicariate extended 600 miles from east to west and 650 miles from north to south.

In 1932 there died in Peiping a little girl of fourteen years who had been a Catholic just thirty-three months. Tuberculosis, the disease that apparently has made more than one saint, was the cause of her death. Her name in Chinese was *Ta-jun*, which means "all-gracious". Marie Thérèse was the name she chose in baptism. Since her death certain miraculous favors have been attributed to her intercession.

After reading Henri Gheon's *Secret of the Little Flower* one is inclined to be just a bit skeptical in reading the lives of "little Flowers" now cropping up in all corners of the earth, but this Chinese namesake of Saint Thérèse seems to have found the "little" way that is not at all so little or easy as most people imagine. Perhaps China, which has not had a canonized saint (excluding the martyrs), though the faith has been preached in that land for twelve centuries, is at last to have one placed upon her altars and that one with the name of the Little Flower who is the cloistered saint of the missions. *Rose of China*, the life of Marie Thérèse Wang, by E. Castel, C.M., has been done into readable English by the Rev. Basil Stegmann, O.S.B. (Benziger Brothers, New York; pp. 131.)

One of the outstanding features of the religious orders is the development of a spiritual life peculiar to each, and yet, essentially one with the spirit of the Church. A religious order is not *known* from a reading of its history; more important by far, is an understanding of the motives and the ideals that have created and kept alive its spirit. As a contribution toward this end the series *Dominican Library of Spiritual Works* (Anselm M. Townsend, O.P., General Editor) is most welcome.

The first volume, *Dominican Spirituality* (The Bruce Publishing Company, Milwaukee; pp. 134), a collection of five essays written by French and Belgian Dominicans and translated by the General Editor, sets a high standard of excellence. The five

papers are entitled: Saint Dominic—His Physical and Moral Physiognomy; The Historical Development of Dominican Spirituality; The Character and Principles of Dominican Spirituality; The Place of the Liturgy in Dominican Spirituality; and Dominican Prayer. The papers are short and readable. The first essay is a fine example of forceful and engaging hagiography. No one who wishes to consider himself even slightly informed about "things Dominican" can afford to neglect this little book.

Face à l'Eternité is the last volume of a series of five, having as general title, *Veritas, la Vie chrétienne raisonée et meditée*, written by R. G. Gerest, O.P. (Paris, 1933, pp. xvi + 494). The four last things are here discussed, *raisonées*, and made material for meditation, *meditées*. Each of the thirty-one meditations is divided into four parts. The first part is a more ample statement of the subject announced in the title. The second part contains moral reflexions on the same topic. The third part—long in each meditation—is called reflexion, and constitutes the meditation proper. Each meditation ends with a prayer—the fourth part. Rather scientific and dry in style, it seems that this book would serve better as a *promptuarium* for retreat masters, than as a manual for individual retreatants.

The author voices the opinion (pp. 209-222)—held also by psychologists—that in the last agony the mind is too weak to prepare for the transition to eternity. To remedy this situation grace provides abundant light for the intellect and devotion for the heart, for a certain period of time immediately preceding the agony.

Notwithstanding the popularity of the prose works of Blessed Grignon de Montfort, many of his poems have remained comparatively unknown, even in France, until quite recently. An edition of *Poems to the Sacred Heart* by this famous writer appeared in France in 1932. The book was welcomed everywhere. Encouraged by this fact, Abbé David (*Dilexit . . . , Diliges*. Beauchesne et ses Fils, Paris, 1934; pp. xiv + 395) published a series of devotions to the Sacred Heart, in which he had used these poems prior to their appearance in the popular edition. Conducting the devotions to the Sacred Heart in the cathedral of St. Brieuc in June, 1930, the Abbé had the people sing the poems of De Montfort to the music of popular French hymns. Then followed a sermon by the Abbé, who developed the thought expressed in the poem. These devotions became very popular. Besides sermon and hymn there were a prayer and lesson for every day. The lesson was usually some anecdote from the life of a Servant of the Sacred Heart. Prayers and lessons, *fins fleurs* of literature on the Sacred Heart, were selected by the Abbé from outstanding writers from France and other countries.

The latest historical essay depicting the life of the Lily of the Mohawks is an extremely well-written book. (*Kateri, The Maid of the Mohawks*. By Margaret Thornton. St. Louis: B. Herder, 1934; pp. 159.) There has been no attempt to introduce the novel form, but merely to narrate in a clear and accurate manner the eventful life of the Indian maiden. The author's reliance upon the manuscripts of Lecompte, Cholenec, Chauchetière, and upon *Relations inédites de la Nouvelle France*, is in itself sufficient guarantee of the veracity and historicity of the events mentioned. Although brief and somewhat superficial in its treatment of Kateri's life, the essay manages to include sufficient data to introduce this extraordinary character to many who as yet know little about her, and to lead others to a greater knowledge and love of the little Indian girl, who some day will probably be honored as the first native saint of our country.

"Both for prayer and study," Saint Philip Neri was wont to advise, "read chiefly those authors whose names begin with S", that is, the Saints. From France comes the volume, *Méditations sur divers sujets*, by Saint John Eudes. Therein, after a short treatise on prayer by a follower of Saint John, one finds meditations written by the saint. Heretofore, the meditations were scattered throughout the saint's writings. The

editors of the volume have titled and divided the individual meditations. The great variety here can be seen from the general titles. Among these are: *Méditations pour tous les jours de la semaine, Méditations sur l'humilité, Méditations pour se preparer a bien mourir, Méditations sur le Coeur de Marie, et sur le Divin Coeur de Jésus.* One title of special interest is *Méditations ecclésiastiques.* One rarely finds in a book of meditations such subjects treated as the seven orders. (Paris: P. Lethielleux, 10 rue Cassette, 1932; pp. 630.)

Several years ago a French priest, the Abbé Rosat, began a work of popular education for the purpose of rechristianizing the masses. Toward this end he has written a series of books, the sixth of which, *Pour l'action catholique,* is at hand. One reviewer calls it a practical manual for the intellectual apostolate. It is full of ideas and suggestions for inaugurating an apostolate of the press, the theater and motion-picture, and the applied arts. The Bishop of Versailles writes: "In this book the rallying cry is sounded for writers, speakers, artists, that by their efforts a remedy may be applied to the scourge of religious ignorance." Directors of study clubs, evidence guilds, and the like should find such a book helpful in their work. (P. Téqui, 82, Rue Bonaparte, Paris, 1935; pp. vi + 206.)

Religion and Relations, by Bernhard Larsen, is a symptom of a now prevailing drift. One puts the little volume down with regret, or perhaps it would be truer to say, with sympathy toward both its author (a professor in a seminary of the Lutheran Free Church), and those for whom it was written. In its pages we have evidence that a sincere and ardent Christian, subjectively considered, has endeavored to point out the relation that Religion as he understands it has to such important problems as faith, knowledge, morality, worship, practical affairs of life, and as Religion appeals to and affects the life of the individual. That these endeavors have been successful we fail to see, and the chief reason of this failure comes from the lack of fixed principles on the topic of Religion objectively considered. On the whole, the volume is but another illustration of the vagueness that results from the philosophical error which makes the ideas one holds as the source of his accepted truths rather than making the truth of the ideas depend on their conformity to objective reality.

German-speaking followers of the liturgical movement certainly need not be troubled about finding literature on any possible phase of the subject. *Yahr Des Herrn,* by a Benedictine nun, Aemiliana Loehr (Pustet: Regensburg, 1934; pp. 290) presents reflexions on the Masses for the different Sundays of the year. The only feasts treated in addition to the Sundays are those of Christmas and Epiphany.

The author aims to get behind the spirit of each Mass — to find the "*mysterium*", the mystical action of each Mass. One familiar with the liturgical movement knows that Christ in the Mass repeats not only His sacrificial death, but also that specific action or mystery which the liturgical text narrates, e. g., a miracle or a sermon. If they who assist at Mass have, by an ardent faith and much meditation, lived themselves into the "*mysterium*", they will receive the identical graces which our Lord gave when He first enacted the respective scene. Just as in nature children grow to perfect manhood by passing through the same series of seasons each year, so we children of grace are to grow to the perfect man and to the fulness of Christ by re-living with Christ year after year the life He lived upon earth.

At times the spirit of the mystery as described by the author, vanishes into thin air; one cannot quite grasp her point. This may be due to the fact that the author seldom applies the truth in a concrete way to our daily lives; she seems to content herself with rather objective musings on the Proper of the Mass. Or it may be that the reader becomes confused because there is no attempt at a systematic arrangement or development of each and every part of the Proper; nor is there always a thorough explanation of any one text. However, to one steeped in the spirit of the litur-

gical movement, the book should suggest many new angles and turns of thought.

Monthly days of recollection, attended by growing numbers of priests in this country, are ample proof that personal sanctification is their first interest in life. Some French priests have gone a step further in the same direction. They live in community, like the clerics who grouped themselves around St. Augustine. Every month they have a day of recollection, and hold a convention once a year at Monmartre in Paris. A recent work (*Examens Particuliers pour les Prêtres Vivant en Communauté, par plusiers membres des communautés paroissiales de France*, Desclée, Paris, 1934; pp. xi + 273) contains material for the particular examen for such priests, written by thirteen priests who themselves live in community. Much of the matter contained in the book is excellent, but as over half of it regards exclusively the needs of diocesan priests leading a life in common, it does not seem that the volume would be practicable for either the diocesan or the regular clergy of our country.

To Mariology has fallen the lion's share of recent theological works. Of these, the bulk are of a popular nature, as are the three listed below.

Not deterred by the large number of books on Lourdes on the market, Abbé Koenig offers yet another because he thinks that his work embodies a new apologetic point of view. (*La Viérge de Lourdes*, Téqui, Paris, 1934; pp. ix + 348.)

In his analysis of the facts of Lourdes Koenig finds five hall-marks of the supernatural: the non-presence of a curative agent; the instantaneous occurrence; the absence of a period of convalescence; the varied manner in which the same diseases are cured in different instances; the production of bodily functions either without the proper natural organs, or with defective organs.

For a detailed examination six cures, the circumstances of which are as different as possible, are chosen. They are treated as miraculous happenings, and their philosophical and theological truth is discussed. The possible efficient causes considered are: the curative virtues of the water of Lourdes, suggestion, healing faith, and unknown forces. To none of these, the Abbé finds, can the effects be ascribed. Hence they must be said to be miracles. This part (pp. 75-141) is well done and merits attention. The remainder of the work has not equal value. The first sixty-eight pages — an account of the story of Bernadette — might well have been omitted. The last part (pp. 239-340), entitled *Guide to Believers*, does not seem to fit in with the rest of the work, and contains much moralizing, as well as many repetitions of scenes from the life of Bernadette. The effect of the miracles of Lourdes on atheists, Jews, idolaters, Protestants, and dissident nations is set forth in so many chapters (pp. 142-237) and proves interesting reading with the several accounts of conversions to the faith.

Grandeurs Mariales is a devotional work by an anonymous French author, edited by Monsignor Licari of Reggio Calabria (Marietti, Rome, 1934; pp. viii + 599). The prerogatives of the Blessed Mother as mentioned in the Hail Mary as described in detail. The five hundred and fifty-four divisions, each sharply defined by an individual title and number, do not have so many *grandeurs* for their subjects. They rather contain thoughts more or less related to Mariology and Mary's privileges. That the book is of a rambling character can be seen in the author's treatment of Mary's plenitude of grace. Under this heading he groups such considerations as those of the person of Mary, Mary and creation, the body of Mary, the theory of organic evolution, the comparative certitude of science and divine faith. *Sapienti sat.* Positive and speculative theology are promiscuously utilized.

Mois de Marie contains sermons for the month of May which Abbé Brenon (Maison de la Bonne Presse, Paris, 1933; pp. 190) preached in the Cathedral of Notre Dame des Chartres. They are moral sermons and contain some interesting anecdotes. The spirit of tender devotion pervading them makes for eloquence.

Books Received

HISTORICAL.

ISABELLA THE CRUSADER. By William Thomas Walsh. Sheed & Ward, Inc., New York. 1935. Pp. 308. Price, $2.50.

ESSAI SUR L'EVOLUTION DU DECANAT RURAL EN ANGLETERRE. D'après les Conciles des XII^e, XIII^e et XIV^e Siècles. Par Pierre Andrieu-Guitancourt, Professeur à l'Institut Catholique de Paris. Librairie du Recueil Sirey, Paris. 1935. Pp. 54. Price, 12 *fr.*

A HISTORY OF THE CATHOLIC CHURCH. By the Rev. Fernand Mourret, SS. Translated by the Rev. Newton Thompson, S.T.D. Vol. II: Period of the Church Fathers. B. Herder Book Co., St. Louis and London. 1935. Pp. xx—700. Price, $4.00 *net.*

BLOOD-DRENCHED ALTARS. Mexican Study and Comment. By Francis Clement Kelley. With Documentation and Notes by Eber Cole Byam. Bruce Publishing Co., Milwaukee, Chicago, New York. 1935. Pp. x—502. Price, $3.00.

IL CARDINALE TOMASO DE VIO GAETANO NEL QUARTO CENTENARIO DELLA SUA MORTE. Pubblicazione a Cura della Facoltà di Filosofia dell'Università Cattolica del Sacro Cuore. Supplemento speciale al Vol. XXVII, *Rivista di Filosofia Neo-Scolastica*, Marzo 1935. Società Editrice "Vita e Pensiero", Milano. 1935. Pp. v—166. Prezzo, *lire dieci.*

FATHER CHAMINADE. By Herbert G. Kramer, S.M. Maryhurst Normal, Kirkwood, Mo. 1935. Pp. 31. Price, *postpaid:* $0.10; 10 copies, $0.75; 25, $1.50; $5.00 a hundred.

FOUR INDEPENDENTS. By Daniel Sargent, author of *Thomas More.* Charles Péguy, Paul Claudel, Gerard Manley Hopkins, Orestes Brownson. Sheed & Ward, Inc., New York. 1935. Pp. 243. Price, $2.00.

A SAINT IN THE SLAVE TRADE, Peter Claver (1581-1654). By Arnold Lunn. Sheed & Ward, Inc., New York. 1935. Pp. vii—256. Price, $2.50.

EVE LAVALLIÈRE, A Modern Magdalen (1866-1929). By Fr. L. L. McReavy, M.A., author of *St. Bernadette, Guy de Fontgalland.* B. Herder Book Co., St. Louis. 1934. Pp. 191. Price, $1.25 *net.*

A HISTORY OF THE CATHOLIC CHURCH. For the Use of Colleges, Seminaries and Universities. By Dom Charles Poulet, Benedictine Monk of the Congregation of Solesmes. Authorized translation and adaptation from the fourth French edition, by the Rev. Sidney A. Raemers, M.A., Ph.D. Vol. II: The Modern Period—Contemporary Church History. B. Herder Book Co., St. Louis and London. 1935. Pp. xxi—735. Price, $5.00 *net.*

ROMÉE ou le Pèlerin Moderne à Rome. Noële Maurice-Denis et Robert Boulet. Épilogue de Georges Goyau, de l'Académie française. Avec 23 plans schématiques, dont 2 hors texte, et 25 illustrations. Desclée, De Brouwer & Cie, Paris-7^e. 1935. Pp. xxii—952. Prix, 40 *fr.*

AMONG THE WOLVES. The Life of Father Lino Maupas, of Parma. By Fr. Icilio Felici. Translated from the Italian by Teresa Novi. By Herder Book Co., St. Louis. 1934. Pp. 159. Price, $1.25 *net.*

LIFE OF ST. LOUISE DE MARILLAC. Adapted for Children from the *Louise De Marillac* of M. le Comte de Lambel. By Sister Mary Cullen, Sister of Charity. With a Preface by His Grace the Archbishop of Liverpool. B. Herder Book Co., St. Louis. 1934. Pp. 89. Price, $0.90 *net.*

THE WALTERS FAMILY. A Narrative Account of Their Problems and How They were Met. Thirty-two Chapters and an Appendix containing discussion topics. By Florence M. Hornback, LL.B., B.S., Fellow of National Council of Parent Education; Director of Education of St. Anthony's Guild; author of *Leadership Manual for Adult Study Groups, John and Joan and Their Guardian Angels, Stories About Fathers Who Were Parents, Kianga — The Story of a Donkey, When We Say "Our Father", When We Say "Hail Mary"*. St. Anthony Guild Press, Franciscan Monastery, Paterson, N. J. 1935. Pp. xviii—357. Price, $2.50.

CE QUI SE PASSE EN ALLEMAGNE. Maison de la Bonne Presse, Paris. 1935. Pp. 216. Prix, 5 *fr.* 65 *franco.*

BIBLICAL.

BIBLE QUESTIONS. The Old Testament. By Rudolph G. Bandas, Ph.D.Agg. ("Angelico", Rome), S.T.D. et M. (University of Louvain), Professor of Dogmatic Theology and Catechetics at the St. Paul Seminary, and of Sacred Scripture at the Diocesan Teachers College and College of St. Catherine of St. Paul; author of *The Master-Idea of St. Paul's Epistles, or the Redemption; Catechetical Methods; Catechetics in the New Testament; Thomistic Principles and Contemporary Philosophy*, etc. Bruce Publishing Co., Milwaukee, Chicago, New York. 1934. Pp. viii—181. Price, $1.75.

GOSPEL ACCORDING TO ST. LUKE. By the Rt. Rev. Mgr. Joseph Dean, D.D., Ph.D., President, and sometime Professor of Sacred Scripture, St. Joseph College, Upholland. (*Westminster Version of Sacred Scriptures*, New Testament, Vol. I, Part III. General Editors: the Rev. Cuthbert Lattey, S.J.; Professor of Fundamental Theology, Heythrop College, Chipping Norton, Oxon; and the Rev. Joseph Keating, S.J., Editor of *Month*.) Longmans, Green & Co., London, New York, Toronto. 1935. Pp. xxiv & 143. Price, $1.60.

PHILOSOPHICAL.

ST. THOMAS AQUINAS ON THE GOVERNANCE OF RULERS (*De Regimine Principum*). Translated from Latin by Gerald B. Phelan, Ph.D. St. Michael College, Toronto, Ont., Canada. 1935. Pp. 143. Price, $0.75 *net.*

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